

Vaiṣṇava Upaniṣads: An Analytical Study

Dissertation Submitted for Ph.D. Degree

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Certificate

This is to certify that the dissertation entitled '*Vaiṣṇava Upaniṣads: An Analytical Study*', submitted by Bidisha Choudhury (Registration No. VB-1423 OF 2012-13) for the degree of Doctor of Philosophy to Visva-Bharati (Department of Sanskrit, Pali & Prakrit), Santiniketan, has been prepared under my supervision and guidance. No part of the present thesis has been submitted for any other degree to this or any other University.

She presented her pre-submission seminar on 19.02.2016 successfully in the Department of Sanskrit, Pali & Prakrit of Visva-Bharati. The candidate has followed the rules and regulations as laid down by the University for fulfilment of the requirements for the degree. The thesis is a result of original research work, to the best of my knowledge. Any help or source of information, which has been availed in this connection, is duly acknowledged.

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Declaration

I, Bidisha Choudhury hereby declare that the dissertation entitled '*Vaiṣṇava Upaniṣads: An Analytical Study*' submitted for the degree of Doctor of Philosophy to Visva- Bharati (Department of Sanskrit, Pali & Prakrit), Santiniketan, has not been previously submitted to this or any other University for the Ph.D. degree or any other similar degree. Any help or source of information, which has been availed in this connection, is duly acknowledged.

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Date:

Place:

Preface

The present dissertation entitled ‘*Vaiṣṇava Upaniṣads: An Analytical Study*’ is a humble offering from me to the eminent scholars who have explored the Vaiṣṇavism and philosophy and whose vast knowledge critical along with analysis of socio-philosophical structure of Vaiṣṇavism has encouraged me to enter into this ocean of knowledge with small boat of knowledge.

Upaniṣads are universally acknowledged as the main source of Indian theist philosophy. The later *Upaniṣads* which are not commented on by Śaṅkaracārya, always claim equal attention in the matter of philosophical and socio-religious study, though they are known as minor *Upaniṣads*. The principal aim of the present work is to present an exhaustive and critical analysis of these minor *Upaniṣads* of a particular sectarian religion, i. e. Vaiṣṇavism. In this regard I am thankful to respect to my Guru Dr. Gargi Bhattacharya who initiated and offered me a chance to enter into the sacred world of *Vedānta* philosophy as well as Indian sectarian religion system.

It is true that, scholars of wide reputation studied Vaiṣṇavism in a great way, yet the subject *Vaiṣṇava Upaniṣads* however can be treated in various other perspectives also. Vaiṣṇavism specially deals with the worship of Viṣṇu or the incarnated forms of Viṣṇu. With this connection it is considered that ritual worship of *Vaiṣṇava* deities becomes more prominent than Vedic customs like *yajña* in mediaeval age. On the other hand *Upaniṣads* specially deal with *Vedānta* philosophy and thus it is a common tendency to make them attached with the *Vedas*. *Muktikā Upaniṣad* does the same with its 108 listed *Upaniṣads*. As the metaphysical basis of Vaiṣṇavism are *Sāṃkhya* and *Vedānta*, so Vaiṣṇavism and *Upaniṣads* link up with each other on the basis of *Vedānta* philosophy. But sometimes *Vaiṣṇava Upaniṣads* also deal with *tantra* system which is again prominent in *Vaiṣṇava* religious practice. The link between *Upaniṣad* and religion makes me so interested to explore the topic through research.

The thesis gives a brief list of *Vaiṣṇava Upaniṣads* consulting the Upaniṣadic texts mainly enlisted in the *Muktikā Upaniṣad*. Mention should be done here that the thesis has gone through chiefly three publications of Upaniṣadic texts. They are, *Upaniṣad Granthāvalī*, edited by Satīścandra Mukhopādhyāya, Vasumati Sahitya Mandir

publication; *Upaniṣad- Saṃgrahaḥ*, edited by J.L. Shastri, Motilal Banarasidas publication; *Upaniṣad Granthāvalī*, edited by Svāmī Gambhīrānanda, Udbodhon Karyalaya publication. As there are so many textual versions in the Upaniṣadic text editions, hence Motilal Banarasidas published and Jagadish Sastri edited *Upaniṣad- Saṃgrahaḥ* has been taken here for the reference.

For the English translation of the *Upaniṣads*, *Sixty Upaniṣads* of the *Veda* by Paul Deussen has been consulted. As the mentioned book does not give the translation of *Gopāla tāpanīya Upaniṣad* (both *pūrva* and *uttara*), the English translation of the said text by Kusakratha Dasa with the commentary of Baladeva Vidyabhushana and Vishvanath Chakravarti has been consulted. The *Mahābhārata* also has been consulted as the reference and for mostly comprehensible text edition S.K. Belvalkar edited *The Mahābhārata* published from Bhandarkar Oriental Research Institute has been consulted. Along with this Vishnu S. Sukthankar edited *The Mahābhārata* of Bhandarkar Oriental Research Institute has also been taken for comprehending the verses.

I am deeply indebted to Dr. Gargi Bhattacharya for her guidance through the academic process. It is my proud privilege to get such an eminent scholar as my esteemed supervisor. Her critical but gentle suggestions have egged me on the path of excellence and independence. By being an exemplar teacher she has motivate me into discovering the joy of creativity in philosophical endeavour.

I thank to the teaching faculty of the Department of Sanskrit, Pali & Prakrit, Visva-Bharati for their encouragement and expository suggestions whenever it was needed in the path of this research. In this regard I wish to convey my *praṇāma* to Dr. Arunranajan Misra, Professor and Head, Department of Sanskrit, Pali & Prakrit for his direct and indirect support to fulfil the research work. My heart felt regards to Dr. Kailash Pattanayak, Principal of Bhasha-Bhavana, and other staffs of this faculty to give me a chance to go ahead with this research work. I am very grateful to Visva-Bharati and UGC for giving me the platform both educationally and financially for the smooth continuation of my research.

I want to pay my heartiest gratitude towards Central Library of Visva-Bharati, Asiatic Society, Manuscript Library of University of Calcutta, and Manuscript Library of Rabindra-Bhavana at Visva-Bharati. These are the place where I was

allowed to utilise their rich sources to make my research successful. I would also like to thank all the staffs of Central Library of Visva-Bharati and other librarian staff members for their supports.

I am extremely grateful to Dr. Pinakesh Sarkar, Professor of Jadavpur University who had encouraged me and motivate me to do research in Sanskrit which is the way to show respect to the subject we have learned throughout the academic career of our life. His valuable suggestions in a friendly and positive approach lead me chess the correctness up to the mark.

Last but not least I wish to thank all of my friends to support me and be with me every time with their valuable times and helping hands. Their support enriched me a lot. My heartiest thank to my elder brother Subhro Maitra, teacher of Naghariya High School, Malda, for his diligent support with his valuable times and suggestions. I wish to thank my parents for their beloved supporting and blessing in every path of my life. I pray to my God for their healthy life and wish to have their blessings in my further life. Finally, I would like to thank those persons whoever helped me by any means to make successful my thesis.

Indian philosophy as well as Vainavism has been enriched by many great scholars with their valuable explorations time and again. By paying homage to this galaxy of scholarly works I declare that this very research work is a humble little try to collate the data and give the observation on the basis of the data. In this occasion I have consulted some popular and significant *Vaiṣṇava Upaniṣads* to do justice of my work. Throughout the dissertation, I have always tried to keep standpoint neat and clean. Some sort of affable help that I got from various academic bodies and intellectuals, reflecting to that, I think, I have done a very little. Since the subject is too lofty and difficult, my attempt may appear to be too desperate to the great scholars of Indology. I sincerely submit that I have done at my best with all limitations of my intellect for which the learned scholars may forgive me.

BIDISHA CHOUDHUY

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Chapter: 1

Introduction

1.1. Aim and Objective of the Research

1.1.1. Upaniṣadic literature occupies an enormous significance in the philosophical systems and religious belief of India. The word *Upaniṣad* is etymologized in ‘upa-ni-√sad+ kvip’.¹ Literally *Upaniṣad* means the knowledge revealed from sitting at the feet of the teacher. The root √sad means ‘to sit’, ‘to cause to perish or destroy’, ‘to get or to sink into despondency’.² Śaṅkarācārya, the great scholar of *Advaita Vedānta*, explained this root elaborately in his commentary of *Kaṭha Upaniṣad*.³ To him, the root √sad has three meanings which are integrated into the etymological explanation of the word *Upaniṣad*.

- Śaṅkarācārya explained that, he who seeks to know the *parāvidyā* or *Brahmavidyā* to his teacher in a principled way (*nididhyāsana*) ‘can destroy (√sad) the ignorance’.

“ye mumukṣuḥ drṣṭānuśravikavikaviṣayavitrṣṇāḥ santaḥ
upaniṣacchabdavācyāṃ vakṣyamāṇalakṣaṇāṃ vidyāmupasadyopagamyā
tanniṣṭhatayā niścayena śīlayanti, teṣāmavidyādeḥ saṃsārabījasya
viśaraṇaddhiṃsanād vinaśanāt ityanenārthayogena vidyopaniṣadityucyate”
– (*Kaṭha Upaniṣad*, *bhāṣya-bhumikā*)

¹ Cf. Vaman Shivram Apte. *The Practical Sanskrit – English Dictionary*, p. 287.

² Cf. Vaman Shivram Apte. *The Practical Sanskrit – English Dictionary*, p. 953.

³ Swami Nikhilananda. *The Upanishads, A new Translation*. Śrī Śaṅkarācārya’s Introduction, p. 113.

[“This Knowledge is called Upanishad because it shatters, kills, and destroys avidyā, or ignorance, the seed of samsāra, in those seekers after Liberation who, having lost all thirst for objects seen and heard of, approach (*upa*) the Knowledge designated as Upanishad, to be explained presently, and cultivate it with utter (*ni*) firmness and devotion.”]⁴

- Again Śaṅkarācārya denoted ‘*√sad*’ by the meaning of ‘attaining salvation. “*pūrvoktaviśeṣaṇānmumukṣūn vā paraṁ brahma gamayati iti brahmagamayitṛtvena yogād brahmavidyā upaniṣat*”-(*Kaṭha Upaniṣad, bhāṣya-bhumikā*)

[“Or the Knowledge of Brahman, Brahmagavidyā, is termed Upanishad because it is a means to the attainment of Brahman. It enables seekers of Liberation who are endowed with the above-mentioned dispassion to attain the Supreme Brahman. As will be stated later: Having received this wisdom..... Naciketā became free from impurities and death.”]⁵

- Thus according to Śaṅkarācārya, the mortal happiness which compels one to be in the birth circle becomes demolished (*√sad*).

“*lokādirbrahmajajñāḥ yo’gniḥ tadviśayāyā dvitīyena vareṇa prarthyamānāyāḥsvragalokaphalapṛāptihetutvena garbhavāsajanmajarādyupadravavṛndasya lokāntare pounaḥpunyena pravṛttasya avasādayitṛtvena śaithilyāpādanena dhātvarthayogādagnividyāpi upaniṣadityucyate*”-(*Kaṭha Upaniṣad, bhāṣya-bhumikā* of Śaṅkarācārya).

[“Or lastly, the Knowledge of Fire, Agnividyā, is called Upaniṣad because the verbal root *sad* and also means to loosen. The Knowledge of Fire, the first-born and omniscient offspring of Brahman (the Knowledge that was sought by Naciketā as his second boon) leads to the attainment of Heaven and thereby loosens the possibility of such misery as repeated dwelling in a womb, birth, and old age, which one experiences in other planes of

⁴ Swami Nikhilananda. *The Upanishads, A new Translation*. Śrī Śaṅkarācārya’s Introduction, p. 113.

⁵ Swami Nikhilananda. *The Upanishads, A new Translation*. Śrī Śaṅkarācārya’s Introduction, p. 113.

existence. As will be stated later: “The inhabitants of Heaven attain immortality.”]⁶

In the modern era scholars like Paul Deussen thought that the word *Upaniṣad* means a ‘secret’ or ‘secret instruction’.⁷ Actually the *Upaniṣads* are the realization of the seers who spoke out of the fullness of their illumined experience. They are vehicles more of spiritual illumination than systematic reflection. Their aim is practical rather than speculative. They give us knowledge as a mean of spiritual freedom.⁸

1.1.2. It is evident that, more than 200 *Upaniṣads* are available⁹. The traditional division of the *Upaniṣads*, namely major or principal and minor *Upaniṣads* are based upon the measurement whether they are commented on by Śaṃkarācārya or not. Regarding the matter of this division, T.M.P. Mahadevan says, “One of the criteria by which the canonical nature of an *Upaniṣad* may be judged is by asking the question whether it has been commented upon or quoted from by a thinker like Śaṃkara....”¹⁰ The *Upaniṣads* on which Śaṃkara’s commentaries are available, are as follows-

Īśa Upaniṣad, Kena Upaniṣad, Kaṭha Upaniṣad, Aitareya Upaniṣad, Chāndogya Upaniṣad, Taittirīya Upaniṣad, Brhadāranyaka Upaniṣad, Praśna Upaniṣad, Muṇḍaka Upaniṣad, Māṇḍukya Upaniṣad.

Scholars also admit that Śaṃkarācārya wrote commentary on *Śvatāśvatara Upaniṣad* too. He also referred *Kauṣītaki* and *Mahānārāyaṇa Upaniṣads*. All these *Upaniṣads* together with *Maitrāyaṇī Upaniṣad* constitute 14 principal *Upaniṣads*.¹¹ All these above said *Upaniṣads* are directly associated with the *Vedas*. Now

⁶Swami Nikhilananda. *The Upanishads, A new Translation*. Śrī Śaṃkarācārya’s Introduction, p. 114.

⁷ Paul Deussen. *The Philosophy of the Upanishads*, pp. 10-15.

⁸ Cf. Barunadityanatha Das. “*Upaniṣad*”, *Encyclopaedia of Indian Literature*. p. 4433.

⁹ Anirvan. *Veda Mīmāṃsā*, part I, p. 101.

¹⁰ T.M.P. Mahadevan. *The Upanishads*, pp. 11-12.

¹¹ Cf. Barunadityanatha Das. “*Upaniṣad*”, *Encyclopaedia of Indian Literature*. p. 4433.

regardless it can be implied that, the *Upaniṣad* texts other than these ‘major *Upaniṣads*’ are obviously ‘minor’.

1.1.3. In this minor category we find such texts which come under the nomenclature of ‘*Upaniṣad*’ but their direct association with the *Vedas* do not stand beyond the doubt. But *Muktikā Upaniṣad* classified and associated them to four *Vedas*. In fact, it was a tradition that can be seen, in all of the major and minor *Upaniṣads* that, they must be attached to any one of the Vedic recension. So *Muktikā Upaniṣad* associated them with four *Vedas* according to their *Śāntimantras*. Such as, the *Upaniṣads* which are started with “*Om vāṇme manasi*” are associated with *R̥gveda*. The *Upaniṣads* which have their *Śāntimatra* “*Om pūrṇamadaḥ pūrṇamidaṃ*” are associated with *Śukla Yajurveda*. *Upaniṣads* having *Śāntimantra* “*Om sahanāvavatu*” are associated with *Kṛṣṇa Yajurveda*. The *Upaniṣads* which are started with the *mantra* “*Om āpyāyantu*” are of *Sāmaveda*. The *Upaniṣads* which are associated with *AtharvaVeda* have their *Śāntimantra* “*Om bhadraṃ karṇebhiḥ*”.¹²

1.1.4. The *Upaniṣads* are considered to represent the enlightened views of particular schools among which they had once flourished. The *Upaniṣads* were usually attached to *Āraṇyakas* and *Brāhmaṇas* as appendices, though they were quite distinct. They hardly required the performance of any action but only revealed the ultimate truth and reality, whose knowledge was believed to lead to spiritual emancipation.¹³ They commended the execution of duties and went by the name of *Vedānta* as they were considered to have been the conclusion of the *Vedas*. Thus the philosophy of *Upaniṣads* is familiar to us as the *Vedānta* philosophy. Even the idea preached there in the *Upaniṣads* also show that they are the culmination of the intellectual achievement of a great epoch. The *Upaniṣads* form the last part of the *Veda* literature and its philosophy is therefore also called sometimes the *Uttara-mīmāṃsā* (decision). It distinguished itself from the *Mīmāṃsā* of the previous part of the *Vedas* and the *Brāhmaṇas* as incorporated in the *Pūrvamīmāṃsāsūtra* of

¹² Cf. *Upaniṣad-granthāvalī*, Introduction, pp. I-II.

¹³ Cf. Surendranath Dasgupta. A History of Indian Philosophy, Chapter 3, pp. 28-30.

Jaimini.¹⁴ Thus it is popularly considered that the *Vedānta* philosophy is the exposition of the philosophy taught in the *Upaniṣad* and summarized in the *Brahmasūtra* of Bādarāyaṇa.

1.1.5. A different trend can be traced in the mediaeval period that gave birth to a new tradition in the Upaniṣadic literature. Along with the pure Vedāntic *Upaniṣads* a vast area of the later Upaniṣadic literature explores the yogic practice, life of *Sanyāsins* and sectarian practice. According to the Western Scholars of Indology like A.S. Geden, James Hastings etc., these *Upaniṣads* expound with more or less loyalty of the doctrines from the point of the popular religions, exalting Viṣṇu, or Śiva or endeavouring promotion of discipline and teaching *yoga* or other limited aims.¹⁵ From this perspective, these *Upaniṣads* can be classified into seven groups.¹⁶ They are-

1. *Vedānta Upaniṣad:*

Garbha Upaniṣad, Prāṇāgnihotra Upaniṣad, Piṇḍa Upaniṣad, Ātma Upaniṣad, Sarva Upaniṣad, etc.

2. *Yoga Upaniṣad:*

Brahmavidyā Upaniṣad, Kṣurikā Upaniṣad, Chūlikā Upaniṣad, Nāḍabindu Upaniṣad, Brahmabindu Upaniṣad, Amṛtabindu Upaniṣad, Dhyānabindu Upaniṣad, Yogaśikhā Upaniṣad, Yogatattva Upaniṣad etc.

3. *Samnyāsa Upaniṣad:*

BrahmaUpaniṣad, Samnyāsa Upaniṣad, Āruṇeya Upaniṣad, Paramahansa Upaniṣad, Jābāla Upaniṣad, Āśrama Upaniṣad etc.

4. *Śaiva Upaniṣad:*

Atharvaśiras Upaniṣad, Atharvaśikhā Upaniṣad, Nīlarudra Upaniṣad, Kaivalya Upaniṣad etc.

¹⁴ Cf. Surendranath Dasgupta. *A History of Indian Philosophy*, Chapter 10, p. 429.

¹⁵ Cf. James Hastings. *Encyclopaedia of Religion and Ethics*, Vol. 12, p. 540.

¹⁶ Cf. Paul Deussen. *Sixty Upaniṣads of the Vedas*, Introduction, vol. 1. p. 1-4.

5. *Vaiṣṇava Upaniṣad*:

Nārāyaṇa Upaniṣad, Nṛsiṃha pūrva tāpanīya Upaniṣad, Nṛsiṃha uttara tāpanīya Upaniṣad, Rāma pūrva tāpanīya Upaniṣad, Rāma uttara tāpanīya Upaniṣad, Kṛṣṇa Upaniṣad, Vāsudeva Upaniṣad, Mahā Upaniṣad, Gopāla pūrva tāpanīya Upaniṣad, Gopāla uttara tāpanīya Upaniṣad etc.

6. *Śākta Upaniṣad*:

Allā Upaniṣad, Ātharvadvitīya Upaniṣad, Kālikā Upaniṣad, Gāyatrīrahasya Upaniṣad, Śītā Upaniṣad, Annapūrnā Upaniṣad, Sarasvatīrahasya Upaniṣad, Devī Upaniṣad etc.

7. *Gāṇapatya Upaniṣad*:

Gaṇapati Upaniṣad, Gaṇeśa pūrva tāpanīya Upaniṣad, Gaṇeśa uttara tāpanīya Upaniṣad, Heramba Upaniṣad etc.

With the sole object of attaining salvation, these *Upaniṣads* have a definite place and purpose in the post Vedic *Paurāṇic* Hindu religion. Thus after declining the Vedic religion, there arise-

- i. Worship of various sectarian deities.
- ii. Various paths like *bhakti, karma, yoga, tantra, mantra* etc.
- iii. Idol worship like Viṣṇu and Śiva.
- iv. Theory of incarnations.
- v. Doctrines like *Advaita, Vedānta, Sāṃkhya* etc.

1.1.6. Objective of the Research

The current venture deals with *Vaiṣṇava Upaniṣads*. In the *Vaiṣṇava Upaniṣad* category we find a number of Upaniṣadic texts where the main focus is on the worship of Lord Viṣṇu. The number of these *Vaiṣṇava Upaniṣads* can be found on the basis of the sources of the survey is more than thirtyfive.¹⁷ Mainly these *Upaniṣads* are categorised as minor *Upaniṣads*, but amongst them *Mahā Upaniṣad, Mahānārāyaṇa Upaniṣads* are considered as the major *Upaniṣads*. In this category we find a number of Upaniṣadic texts who are titled in the name of Viṣṇu or any

¹⁷Infra. 2.3. List of *Vaiṣṇava Upaniṣads*

other incarnated form of Viṣṇu.¹⁸ Besides the discussion of the incarnations of Viṣṇu these very *Upaniṣads* portray their worshipped idol as the cause of cosmology¹⁹ and maintain the *Vaiṣṇava* sectarian pattern to worship the deity.²⁰ But it can be seen that some *Upaniṣads*, appear as pure *Vedānta Upaniṣad*, also accept Nārāyaṇa or Viṣṇu as the prime worshipped deity in their texts. Name of *Ātmabodha Upaniṣad* can be mentioned in that category. Although it can be seen that these *Vaiṣṇava Upaniṣads* have some sectarian philosophical hold, but the influence of *Vedānta* philosophy²¹ along with *Śāṃkhya*²², *Yoga*²³ and even *Tantra*²⁴ can be noticed in these texts.

Therefore, these *VaiṣṇavaUpaniṣads* have tremendous influence on the socio-cultural and philosophical scenario of Indian civilization. Hence some basic queries at time of preliminary studies on *VaiṣṇavaUpaniṣads* come forth-

- How close is the *Vaisnava* philosophy associated with *Vaiṣṇava Upaniṣads*?
- Can these *Vaisnava Upaniṣads* be recognized as *śrutiprasthāna* of *Vaiṣṇava* schools?
- Do the rituals of *Vaṣṇava* religion follow the *Vaiṣṇava* Upaniṣadic texts?
- What is the position of these texts is in socio- cultural effects of *Vaiṣṇava* cult?

1.1.7.The primary literature review on the topic of *Vaiṣṇava Upaniṣads* revealed that, two scholarly works on minor *Upaniṣads*, viz ‘*A Critical Study of Later Upaniṣads*’ by S.G. Desai and ‘*Sixty Upaniṣads of the Veda*’ by Paul Deussen are available . But they do not give any special attainment on *VaiṣṇavaUpaniṣads*. The

¹⁸Infra. 4.5. *Vaiṣṇava Upaniṣads* Dealing with *avatāravāda*

¹⁹ Infra. 3.3.1.

²⁰Infra. 5.8. Ritualistic Practices of Vaiṣnavism as reflected in *Vaiṣṇava Upaniṣads*

²¹Infra. 3.2.4. Acceptance as *Śrutimūla*

²²Infra. 3.3. Relation with *Sāṃkhya*

²³ Infra. 3.4. Relation with *Yoga*

²⁴Infra. 3.5. Relation with *Tantra*

catalogues of manuscripts and other books like ‘*Upaniṣad - saṃgrahaḥ*’ from MLBD etc. mention the name of *Vaiṣṇava Upaniṣads* and give the texts too. Although no systematized analytical study is offered there.

1.1.8. It is evident that the minor *Upaniṣads* including the *Vaiṣṇava Upaniṣadic* texts have not hitherto got the required attention, though they have occupied a very significant place in the philosophical and socio- ritualistic field of Indology. Therefore, the desideratum of a detailed study on *Vaiṣṇava Upaniṣads* inspired the researcher to take the venture to explore the texts.

The current dissertation deals with the *Vaiṣṇava Upaniṣads*, where the focus is on the basic thoughts and philosophies of these particular texts. It covers a detailed survey on these *Upaniṣads*. It also has an emphasis on the concept of *avatāra* of Viṣṇu and the history of evolution of *bhaktivāda* with the special reference of Vaiṣṇavism, as reflected in *Vaiṣṇava Upaniṣads*. Impact of these *Upaniṣadic* texts in the socio- religious as well as ritualistic practices is also discussed in this research.

1.2. Methodology.

1.2.1. This particular type of research follows methodology of descriptive, analytical and comparative research to reach up to the mark and to do justice with the research work. In the matter of technicalities like referencing, bibliography etc. the MLA format of thesis writing has been followed.

1.2.2. The whole thesis can grossly be divided into two sections, namely survey and analysis. The first chapter records the name of the *Vaiṣṇava Upaniṣads*, available both in printed and manuscript forms, where different manuscript catalogus, books have been consulted. The second section includes the rest of chapters where the philosophical system as reflected in *Vaiṣṇava Upaniṣads*, *bhakti* or devotional approach of these *Upaniṣadic* texts, theory of incarnation of Lord Viṣṇu etc. come under the topic of discussion.

Vaiṣṇava Upaniṣads enlisted in *Muktikā Upaniṣad* are mainly taken to execute this research work. Though majority of *Vaiṣṇava Upaniṣads* come under the section of minor *Upaniṣad*, still the name of *Mahānārāyaṇa Upaniṣad* must be mentioned here. Śaṅkarācārya commented on this particular *Vaiṣṇava Upaniṣad*. Thus this

text is an important document to catch the legacy of *Vaiṣṇava* Upaniṣadic tradition. Besides this old enough text, the *Upaniṣads* which seem to be very young composition, like *Rādhā Upaniṣad*, *Tulasī Upaniṣad*, *Yajñopavīta Upaniṣad*, *Ūrdhapuṇḍra Upaniṣad* also have been consulted here, as they have enumerable significance on *Vaiṣṇava* cult for its socio- religious aspects.

Chapter: 2

A Survey of Vaiṣṇava Upaniṣads

2.1 Introduction

It is evidentially noticeable that most of the *Vaiṣṇava Upaniṣads* are categorized as minor *Upaniṣads*. And their numbers are varied on different scholarly investigations. It can be so, that Viṣṇu was dealt in such *Upaniṣads* not only by name, but by philosophical approaches and socio-religious practices. Again a fare tendency to be linked up with *Vedas* can be seen amongst these *Upaniṣads*, though that most of the *Vaiṣṇava Upaniṣads* who are chronologically older, cited in *Yajur* and *Atharva Vedas*.

2.2. Sources of Search for Survey

To catch the position of *Vaiṣṇava Upaniṣads* in Sanskrit literature, different sources like *Catelogus Catelogorum*, *New Catelogus Catelogorum*, *Encyclopaedia*, other books have consulted. Some of them are²⁵-

1. *Upaniṣad- Saṃgrahaḥ*. Ed. J.L. Shastri.
2. *Catalogous Catalogorum*.
3. *New Catalogous Catalogorum*. Ed. V. Raghavan and K.K. Kunjunni Raja.
4. *Sixty Upaniṣads of the Veda* by Paul Deussen. Eng. Trans. V.M. Bedekar and G.B. Palsule.
5. *A Critical Study of Later Upaniṣads* by S.G. Desai.
6. *Upaniṣad Granthāvalī*. Ed. Satīscandra Mukhopādhāya.
7. *Descriptive Catalogue of Asiatic Society*. Vol.2.
8. *Advaita Vedānta Literature on Bibliographical Survey* by R. Thangasvami
9. *Encyclopaedia of Indian Literature*.

2.3. List of Vaiṣṇava Upaniṣads

From the above mentioned sources more than 30 *Upaniṣads* are found which can be categorized under “*Vaiṣṇava Upaniṣad*”. They are-

²⁵ Vid. Bibliography.

-
1. *Nṛsiṃha pūrva tāpanīya Upaniṣad*
 2. *Nṛsiṃha uttara tāpanīya Upaniṣad*
 3. *Rāma pūrva tāpanīya Upaniṣad*
 4. *Rāma uttara tāpanīya Upaniṣad*
 5. *Mahā Upaniṣad*
 6. *Mahānārāyaṇa Upaniṣad*
 7. *Nārāyaṇātharvaśira Upaniṣad*
 8. *Tripādabibhutimahānārāyaṇa Upaniṣad*
 9. *Gārūḍa Upaniṣad*
 10. *Gopāla pūrva tāpanīya Upaniṣad*
 11. *Gopāla uttara tāpanīya Upaniṣad*
 12. *Kṛṣṇa Upaniṣad*
 13. *Hayagrīva Upaniṣad*
 14. *Dattātreyā Upaniṣad*
 15. *Varāha Upaniṣad*
 16. *Vāsudeva Upaniṣad*
 17. *Rāmarahasya Upaniṣad*
 18. *Kalisaṅtaraṇa Upaniṣad*
 19. *Avyakta Upaniṣad*
 20. *Tārasāra Upaniṣad*
 21. *Ātmabodha Upaniṣad*
 22. *Ūrdhapuṇḍra Upaniṣad*
 23. *Kātyāyana Upaniṣad*
 24. *Gopīcandana Upaniṣad*
 25. *Tulasī Upaniṣad*
 26. *Nārāyaṇa pūrva tāpanīya Upaniṣad*

27. *Nārāyaṇa uttara tāpanīya Upaniṣad*

28. *Nārada Upaniṣad*

29. *Nṛsiṃhaṣaṭcakra Upaniṣad*

30. *Pāramātmika Upaniṣad*

31. *Yajñopavīta Upaniṣad*

32. *Rādhā Upaniṣad*

33. *Lāṅgūla Upaniṣad*

34. *Śrīkrṣṇapuruṣottamasiddhānta Upaniṣad*

35. *San̄karṣaṇa Upaniṣad*

36. *Sāmarahasya Upaniṣad*

37. *Sudarśana Upaniṣad*

2.3.1. Among these first eight (1-8) *Upaniṣads* are very popular as they are commonly mentioned by Paul Deussen, *Muktikā Upaniṣad* and *Upaniṣad- Saṃgrahaḥ* of MLBD.

Besides these eight, *Muktikā Upaniṣad* and *Upaniṣad- Saṃgrahaḥ* of MLBD enlists twelve (9-20) more *Upaniṣads* as *Vaiṣṇava Upaniṣads* which are not mentioned by Paul Deussen.

2.3.2. Again *Upaniṣad- Saṃgrahaḥ* of MLBD (part 2) enlists 16 *Upaniṣads* (22-36) separately which are not mentioned by both *Muktikā Upaniṣad* and Paul Deussen.

2.3.3. *Ātmabodha Upaniṣad* here is enlisted by Paul Deussen as *Vaiṣṇava Upaniṣad*.

Here is presenting a chart of comparison for well convenience.

No.	Name of <i>Vaiṣṇava Upaniṣads</i>	Enlisted in <i>Muktikā Upaniṣads</i>	Enlisted by Paul Deussen	Enlisted in <i>Upaniṣad-Saṃgrahaḥ</i>
1.	<i>ĀtmabodhaUpaniṣad</i>	×	✓	×
2.	<i>AvyaktaUpaniṣad</i>	✓	×	✓
3.	<i>DattātreyāUpaniṣad</i>	✓	×	✓
4.	<i>GārūḍaUpaniṣad</i>	✓	×	✓
5.	<i>Gopālapūrva tāpanīyaUpaniṣad</i>	✓	×	✓
6.	<i>Gopālauttara tāpanīyaUpaniṣad</i>	✓	×	✓
7.	<i>GopīcandanaUpaniṣad</i>	×	×	✓
8.	<i>HayagrīvaUpaniṣad</i>	✓	×	✓
9.	<i>Kalisaṅtaraṇa Upaniṣad</i>	✓	×	✓
10.	<i>KātyāyanaUpaniṣad</i>	×	×	✓
11.	<i>KṛṣṇaUpaniṣad</i>	✓	×	✓
12.	<i>LāṅgūlaUpaniṣad</i>	×	×	✓
13.	<i>Mahānārāyaṇa Upaniṣad</i>	✓	✓	✓
14.	<i>MahāUpaniṣad</i>	✓	✓	✓
15.	<i>NāradaUpaniṣad</i>	×	×	✓
16.	<i>Nārāyaṇapūrva tāpanīyaUpaniṣad</i>	×	×	✓
17.	<i>Nārāyaṇātharvaśira Upaniṣad</i>	✓	✓	✓
18.	<i>Nārāyaṇauttara tāpanīyaUpaniṣad</i>	×	×	✓
19.	<i>Nṛsimhapūrva tāpanīyaUpaniṣad</i>	✓	✓	✓
20.	<i>Nṛsimhaṣaṭcakra Upaniṣad</i>	×	×	✓
21.	<i>Nṛsimhauttara tāpanīyaUpaniṣad</i>	✓	✓	✓
22.	<i>PāramātmikaUpaniṣad</i>	×	×	✓
23.	<i>RādhāUpaniṣad</i>	×	×	✓
24.	<i>Rāmapūrva tāpanīyaUpaniṣad</i>	✓	✓	✓

25.	<i>RāmarahasyaUpaniṣad</i>	✓	×	✓
26.	<i>Rāmāuttara tāpanīyaUpaniṣad</i>	✓	✓	✓
27.	<i>SāmarahasyaUpaniṣad</i>	×	×	✓
28.	<i>San̄karṣaṇaUpaniṣad</i>	×	×	✓
29.	<i>Śrīkṛṣṇapuruṣottama siddhāntaUpaniṣad</i>	×	×	✓
30.	<i>SudarśanaUpaniṣad</i>	×	×	✓
31.	<i>TārasāraUpaniṣad</i>	✓	×	✓
32.	<i>Tripādabibhuti mahānārāyaṇa Upaniṣad</i>	✓	✓	✓
33.	<i>TulasīUpaniṣad</i>	×	×	✓
34.	<i>ŪrdhapuṇḍraUpaniṣad</i>		×	✓
35.	<i>VarāhaUpaniṣad</i>	✓	×	✓
36.	<i>VāsudevaUpaniṣad</i>	✓	×	✓
37.	<i>YajñopavītaUpaniṣad</i>	×	×	✓

2.3.4. Now comes, the name of the *Vedas* to which these *Vaiṣṇava Upaniṣads* are associated.

No.	Name of the <i>Veda</i>	Name of the <i>VaiṣṇavaUpaniṣad</i>
1.	<i>Ṛg Veda</i>	<i>Rādhā Upaniṣad</i>
2.	<i>Sāma Veda</i>	<i>Vāsudeva Upaniṣad</i>
3.	<i>Sāma Veda</i>	<i>Avyakta Upaniṣad</i>
4.	<i>Śukla Yajurveda</i>	<i>Tārasāra Upaniṣad</i>
5.	<i>Śukla Yajurveda</i>	<i>Sudarśana Upaniṣad</i>
6.	<i>Kṛṣṇa Yajurveda</i>	<i>Nārāyātharvaśira Upaniṣad</i>
7.	<i>Kṛṣṇa Yajurveda</i>	<i>Varāha Upaniṣad</i>
8.	<i>Kṛṣṇa Yajurveda</i>	<i>Kaliśantarāṇa Upaniṣad</i>

9.	<i>Kṛṣṇa Yajurveda</i>	<i>Mahā Upaniṣad</i>
10.	<i>Kṛṣṇa Yajurveda</i>	<i>Mahānārāyaṇa Upaniṣad</i>
11.	<i>Atharva Veda</i>	<i>Nṛsimha pūrva tāpanīya Upaniṣad</i>
12.	<i>Atharva Veda</i>	<i>Nṛsimha uttara tāpanīya Upaniṣad</i>
13.	<i>Atharva Veda</i>	<i>Kṛṣṇa Upaniṣad</i>
14.	<i>Atharva Veda</i>	<i>Rāma pūrva tāpanīya Upaniṣad</i>
15.	<i>Atharva Veda</i>	<i>Rāma uttara tāpanīya Upaniṣad</i>
16.	<i>Atharva Veda</i>	<i>Gārūḍa Upaniṣad</i>
17.	<i>Atharva Veda</i>	<i>Gopāla pūrva tāpanīya Upaniṣad</i>
18.	<i>Atharva Veda</i>	<i>Gopāla uttara tāpanīya Upaniṣad</i>
19.	<i>Atharva Veda</i>	<i>Dattātreyā Upaniṣad</i>
20.	<i>Atharva Veda</i>	<i>Hayagrīva Upaniṣad</i>
21.	<i>Atharva Veda</i>	<i>Ātmabodha Upaniṣad</i>
22.	<i>Atharva Veda</i>	<i>Tripādabibhutimahānārāyaṇa Upaniṣad</i>
23.	<i>Atharva Veda</i>	<i>Ūrdhapuṇḍra Upaniṣad</i>
24.	<i>Atharva Veda</i>	<i>Kātyāyana Upaniṣad</i>
25.	<i>Atharva Veda</i>	<i>Gopīcandana Upaniṣad</i>
26.	<i>Atharva Veda</i>	<i>Tulasī Upaniṣad</i>
27.	<i>Atharva Veda</i>	<i>Nārāyaṇa pūrva tāpanīya Upaniṣad</i>
28.	<i>Atharva Veda</i>	<i>Nārāyaṇa uttara tāpanīya Upaniṣad</i>
29.	<i>Atharva Veda</i>	<i>Nārada Upaniṣad</i>
30.	<i>Atharva Veda</i>	<i>Nṛsimhaṣaṭcakra Upaniṣad</i>
31.	<i>Atharva Veda</i>	<i>Pāramātmika Upaniṣad</i>
32.	<i>Atharva Veda</i>	<i>Yajñopavīta Upaniṣad</i>
33.	<i>Atharva Veda</i>	<i>Lāṅgūla Upaniṣad</i>
34.	<i>Atharva Veda</i>	<i>Śrīkṛṣṇapuruṣottamasiddhānta Upaniṣad</i>
35.	<i>Atharva Veda</i>	<i>San̐karṣaṇa Upaniṣad</i>
36.	<i>Atharva Veda</i>	<i>Sāmarahasya Upaniṣad</i>
37.	<i>Atharva Veda</i>	<i>Sudarśana Upaniṣad</i>

2.4. Commentaries on *Vaiṣṇava Upaniṣads*

1. *Ātmaprabodha Upaniṣad* :

Dīpikā – Nārāyaṇa (Only the prose part)

Bhāṣya – Appaya Dīkṣita

Vivaraṇa – Upaniṣadbrahmayogin

Bhāṣya – Dayāśamkara

Dīpaikā – Śaṅkarānanda

2. *Avyakta Upaniṣad* :

Bhāṣya- Appaya Dīkṣita

Commentary- Upaniṣadbrahmayogin

3. a. *Gopāla tāpanīya Upaniṣad*²⁶:

Bhāṣya- Appaya Dīkṣita

Vivaraṇa- Upaniṣad Brahmayogin

Subhodhinī- Janārdana

Dīpikā- Nārāyaṇa

Vivṛti- Probodhayoti

Vyākhyā- Ranchhodadāsa

Commentary- Viśeśvara

Commentary- Saṅkarācārya

Commentary- Valadeva Vidyābhūṣaṇa

b. *Gopāla pūrva tāpanīya Upaniṣad*²⁷ (both *pūrva* and *uttara*)²⁸:

Dīpikā- Nārāyaṇa

Bhāṣya- Appaya Dīkṣita

Commentary- *Viśeśvara*

Vivaraṇa- Unknown

Vṛtti- Unknown

Vivṛti- Unknown

²⁶NCC, Vol. 6.

²⁷NCC, Vol. 6.

²⁸In most of cases of *tāpanīya Upaniṣads*, where they contains two parts, i.e. *pūrva* and *uttara*, we find that some authors made commentaries on both the parts, some schools selected any one of them to comment upon.

c. *Gopāla uttara tāpanīya Upaniṣad*²⁹:

Vivaraṇa- Upaniṣadbrahmayogin

Vivṛti- Probodhayati

Bhāṣya- Appaya Dīkṣita

Dīpikā- Nārāyaṇa

Commentary- Viśeṣvara

Commentary- Saṁkarācārya

Commentary- Śrīkṛṣṇacaitanya

Commentary- Prabodha Sarasvatī (Paramahansa
Parivrājakācārya)

4. *Gāruḍa Upaniṣad* :

Commentary- Appaya Dīkṣita

Commentary- Upaniṣad Brahmayogin

Commentary- Gaṅgācaranadāsa

Commentary- Mukunda

5. *Gopīcandana Upaniṣad* :

Dīpikā- Nārāyaṇa

Bhāṣya- Gaṅgācarana Bhaṭṭācārya

6. *Kṛṣṇa Upaniṣad* :

Bhāṣya - Appaya Dīkṣita

Vivaraṇa- Upaniṣad brahmayogin

Bhāṣya- Gaṅgācaranadāsa vedāntavidyāsāgara

Dīpikā- Nārāyaṇa

7. *Kalisaṅtaraṇa Upaniṣad* :

Bhāṣya- Appaya Dīkṣita

Vivaraṇa- Upaniṣad Brahmayogin

Dīpikā- Nārāyaṇa

8. *Mahānārāyaṇa Upaniṣad* :

Bhāṣya – Śaṁkarācārya

Bhāṣya – Pays homage to Nārāyaṇa and others.

²⁹NCC, Vol. 6.

Dīpikā – Śaṅkarānanda
Prabhā – Rāmanārāyaṇa
Dīpikā or *Aspaṣṭāpadavyākhyā* or *Nigūḍhārthadīpikā* – Nārāyaṇa
Vivaraṇa – Upaniṣad brahmayogin
Bhāṣya – Ānandathīrtha
Bhāṣya – Appaya Dikṣita
Vedārthaprakāśa – Sāyaṇa
Commentary- Keśava
Bhāṣya- Vidyāraṇya
Upaniṣanmaṅgalābharāṇa – Unknown
Nārāyaṇi- Unknown
Bhāṣya- Unknown

9. *Mahā Upaniṣad* :

Ṭippaṇa- Unknown
Dīpikā- Unknown
Commentary- Acutāśrama
Bhāṣya- Appaya Dikṣita
Vivaraṇa- Upaniṣad Brahmayogin
Commentary- Jñānāmṛtayati
Dīpikā- Nārāyaṇa
Commentary- Bhāṣkarācārya
Commentary- Raṅgarāmānuja
Commentary- Śaṅgabarānanda

10. *Nṛsiṃha tāpanīya Upaniṣad*³⁰ (both *pūrva* and *uttara*):
Nṛsiṃha tāpanī bhāṣya- Gouḍapādamuni
Nṛsiṃha tāpanī bhāṣya- Śaṅkarācārya
Dīpikā- Śaṅkarānanda
Dīpikā- Nārāyaṇaśrāmī
Dīpikā- Vidyāraṇya
Vivaraṇa- Upaniṣad Brahmendra

11. *Nṛsiṃhaṣaṭhcakra Upaniṣad* : *Dīpikā* – Nārāyaṇa

12. *Nārada Upaniṣad* : *Dīpikā* – Nārāyaṇa
Gāyatrīhr̥daya – Unknown

³⁰NCC, Vol. 10.

13. *Pāramātmika Upaniṣad* :

Vyākhyāna- Śrīnivāsayaṣvan

Candrīkā (Commentary on *Vyākhyāna*) – Sundararāja Bhaṭṭācārya

14. a. *Rāma tāpanīya Upaniṣad* (both *pūrva* and *uttara*)³¹:

Commentary- Dharaṇīdharapantha

Dīpikā- Nārāyaṇa

Bhāṣya- Rāghavendrayati

Padayojikā- Rāmanāmayati

Rāmatāpanīpūrvakhaṇḍavyākhyā -Viśveśvara

Bhāṣya- Sureśvarāśrama

Rāmatāpanīdīpikā - Nāgeśvara

Padayojikā- Rāmanāmayati

b. *Rāma pūrva tāpanīya Upaniṣad*³²:

Bhāṣya- Appayadikṣīta

Rāmakāśikā- Ānandavana

Padabhūṣaṇa- Janakinātha bhakta

Dīpikā- Nārāyaṇa

Padayojikā- Rāmanāmayati

Commentary- Viṭṭhaleśvara

Ṭikā- Viśveśvara

Sadānandanidhi- Sadānanda

c. *Rāma uttara tāpanīya Upaniṣad*³³:

Bhāṣya- Appayadikṣīta

³¹NCC, Vol. 24.

³²NCC, Vol. 24.

³³NCC, Vol. 24.

Commentary- Ānandatīrtha

Ānandanidhi- Ānandavana

Rāmatāpanīvivaraṇa- Upaniṣad brahmendrayogin

Padavibhūṣaṇa- Jānakināthabhakta

Rāmatāpanīvṛttiḥ - Nāgeśvara Sūri

Dīpikā- Nārāyaṇa

Sudhā- Mudgalasūri

Sudhā- Bhaṭṭa Mahāśukua Sūri

Vyākhyā- Rāghava

Bhaktikalpalatā- Rāmakṛṣṇa Bhaṭṭa

Padayojikā- Rāmanāmayati

Rāmacandrojyotsnā- Sureśvarāśrāmi

Commentary-Rāmānanda

Commentary- Viśveśvara

Ṭikā- Unknown

Rāmatāpanīvyākhyā- Unnown

15. *Rāmarahaṣya Upaniṣad* :

Commentary- Śaṃkarācārya (northern recension)

Dīpikā- Nārāyaṇa (southern recension)

Commentary- Upaniṣad brahmayogin

Bhāṣya- Appaya Dīkṣita

Vivaraṇa- Unknown

16. *Tripādabibhutimahānārāyaṇa Upaniṣad* :

Bhāṣya- Appaya Dīkṣita

Vivaraṇa- Upaniṣad Brahmayogin

Ṛgrudra- Unknown

Nārāyaṇānuvāka- Unknown

17. *Vāsudeva Upaniṣad*³⁴:

Dīpikā- Nārāyaṇa³⁵

Bhāṣya- Appaya Dikṣita³⁶

Commentary- Ānandagiri

Vivaraṇa- Upaniṣadbrahmayogin

Bhāṣya- Gaṅgācaraṇadāsa Vedānta

Dīpikā- Nārāyaṇa

Vivṛti- Rāghavendracārya

Commentary- Sureśvarācārya

18. *Varāha Upaniṣad*³⁷:

Varāhamāṇjuṣā- Appaya Dikṣita

2.5. Antiquity of *Vaiṣṇava Upaniṣads*

2.5.1. As the minor *Upaniṣads* do not record any date of their compositions, it is not very easy to assume their antiquity. Hence, here the possible way is to depend to the date of the commentaries and commentators. In this case the quotations of the *Vaiṣṇava Upaniṣads*, found in the commentaries of *Brahmasūtra* may indicate a right way.

2.5.2. *Muktikā Upaniṣad* states 12 *Vaiṣṇava* based *Upaniṣads* those are considered as part of 95 minor *Upaniṣads* in the Upanishadic corpus of Hindu literature.³⁸ The *Mahā Upaniṣad* is considered by Paul Deussen as the oldest Vaiṣṇavite work by keeping in mind the fact that Rāmānuja quoted this *Upaniṣad* in his commentary on *Brahmasūtra*.³⁹ According to the generally accepted tradition, Śrī Rāmānuja lived a

³⁴ NCC, Vol. 36.

³⁵ *A Descriptive Catalogue of Sanskrit Manuscripts in the Government Collection*, Vol. 2, sl. No. 1645.

³⁶ NCC, Vol. 26.

³⁷ NCC, Vol. 36.

³⁸ *Muktikā Upaniṣad*. Verse 1.5.

³⁹ *Infra*. 3.2.4. Acceptance as *Śrutimūla*.

long life of 120 years from 1017-1137 A.D.⁴⁰ So, the date of this *Upaniṣad* could not be after 1200 A.D.

2.5.3. Again in the *Rāma pūrva tāpanīya Upaniṣad* the worship of Rāma is implied, where Rāmacandra is recognized as an incarnation of Lord Viṣṇu. Therefore this *Upaniṣad* could be placed after the composition of whole *Rāmāyaṇa* in its present form. So it may be placed between 200 BC- 200 AD. The *Rāma uttara tāpanīya Upaniṣad* contents passages from the earlier *Upaniṣads* like *Rāma pūrva tāpanīya Upaniṣad*, *Nṛsiṃha tāpanīya Upaniṣad* etc. and so it is of the late origin.

2.5.4. The *Nṛsiṃha tāpanīya Upaniṣad* had been commented upon by Gauḍapādamuni⁴¹ whose date was 500 A.D. and so this *Upaniṣad* cannot be later than 500 AD.

2.5.5. According to S.G. Desai, the *Gopāla tāpanīya Upaniṣad* containing an element of Rādhā might be prior to 900 AD.⁴² Comparing to them the very later work we can get is the commentary on *Gāruḍa Upaniṣad* authored by Appaya Dikṣita (1600 A.D.).⁴³

2.5.6. All of the *Vaiṣṇava Upaniṣad* either directly refer and quote from the ancient Principal *Upaniṣads* or incorporate some ideas found in them. Most cited texts include the *Bṛhadāraṇyaka Upaniṣad*, *Chāndogya Upaniṣad*, *Kaṭha Upaniṣad*, *Īśa Upaniṣad*, *Muṇḍaka Upaniṣad*, *Taittirīya Upaniṣad* and others.⁴⁴

2.5.7. The *Vaiṣṇava Upaniṣads* present diverse ideas, ranging from *bhakti*-style theistic themes to a synthesis of *Vaiṣṇava* ideas with *Advaita*, *Yoga*, *Śaiva* and *Śakti* themes.⁴⁵ Thus it can be said that *Vaiṣṇava Upaniṣads* had surpassed a long journey. It is evident that maximum *Vaiṣṇava Upaniṣads* are the result of the intellect belonged to the mediaeval period, where the antiquity of some of them could not be later than 500 A.D.

⁴⁰ Cf. Tapasyānanda Svāmī. *Bhakti Schools of Vedānta*, p. 1.

⁴¹ Supra. 2.4. Commentaries on *Vaiṣṇava Upaniṣads*.

⁴² Cf. S.G. Desai. *The Later Upaniṣads- A Critical Study*, p. 34.

⁴³ NCC, Vol. 5.

⁴⁴ Cf. Paul Deussen. *Sixty Upaniṣads of the Vedas*, Vol. 1, pp. 248-68.

⁴⁵ Cf. Paul Deussen. *Sixty Upaniṣads of the Vedas*, Vol. 1, pp. 248-68.

2.6. Brief Discussion of the Texts

Generally it can be said that, *Vaiṣṇava Upaniṣads* are those who deal with the worship of Viṣṇu. In this regard, it is worth to mention that *Vaiṣṇava* religion gives a special importance to the incarnation. So, the *Vaiṣṇava Upaniṣads* can be traced out through their titles which are related directly to Viṣṇu, or incarnation of Viṣṇu, or any other aspects related to *Vaiṣṇava* sects. Here is given a brief description on the basis of survey on the *Vaiṣṇava Upaniṣads* about their texts. The chronology is maintained here in this dissertation according the significance of the Upaniṣadic texts for this very research work.

2.6.1. *Mahānārāyaṇa Upaniṣad*

It is also called *Tripādvibhūtimahānārāyaṇa Upaniṣad* or *Paramatattva Upaniṣad*. It belongs to *Atharva Veda* in 8 sections. It has been divided into two major parts or *kāṇḍas* containing 4 sections in each. The first part of this *Upaniṣad* explains the characteristics of *Brahman* in the name of *Nārāyaṇa*. It also concerns about the *saguṇa* and *nirguṇa* feature of *Brahman* and accept it as the *mūla- prakṛti*.⁴⁶ In the second half of the *Upaniṣad* the text explains the means of *mokṣa*. The text emphasises on *yantra* which is here called *paramavaikuṇṭha mahānārāyaṇa yantra*. Here in this text it is surprisingly noticeable that Viṣṇu is adored in this *Upaniṣad* as *Mahāviṣṇu* which is a main deity of *yoga* philosophical practice.⁴⁷

2.6.2. *Nṛsimhatāpanīya Upaniṣad*

This *Upaniṣad* situated under the section of *Atharva Veda*. It has two halves- *pūrva* and *uttara*. The former half consists of five parts, the latter of a single main part; both are together considered as six ‘*upaniṣads*’. Both of these halves have their starts with the same *śānti- mantra*. It was –

“Om|| bhadraṃ karṇebhiḥ śṛṇuāṃ devā bhadraṃ paśyemākṣibhīryajatrāḥ|
sthiraīraṅgaistuṣṭhuvāṅsastanūbhīrvyaśema devahitaṃ yadāyūḥ||”

⁴⁶*Tripādvibhūtimahānārāyaṇa Upaniṣad*. “sarvaparipūrṇo nārāyaṇastvanayā nijayā krīḍati svecchayā sadā| tadavadavidyamānāfalguviṣayasukhāśayāḥ sarve jīvāḥ pradhāvantyasārasaṃsārarakre|”- Verse 1.4.1.

⁴⁷*Tripādvibhūtimahānārāyaṇa Upaniṣad*. “tataḥ provāca bhagavān mahāviṣṇuścaturmukhamavalokya brahman paramatattvarahasyaṃ sarvaṃ kathitam|”- Verse 2.8.1.

To achieve the knowledge of *Brahman* through the worship of Symbolic *Nṛsiṃha* is the main intention of this *Upaniṣad*. Therefore, the first half of *Upaniṣad* consists of the doctrine of the service of *Nṛsiṃha* and in the second half the service of *Nṛsiṃha* is put in the service of the *Upaniṣadic* doctrine. In the first ‘*upaniṣad*’ of the first half there are the worships of the deities of *Sāma Veda* like, *Prṥhvī*, *Antarīkṣa*, *Svarga*, *Brahma*, four *Vedas* with their branches, *Sāma*, *Agni*, *Sūrya*, *Candra*, the praising *Sāma* songs of *Brahmā*, *Viṣṇu* and *Maheśvara* along with *Nṛsiṃha* on the milk-sea, *Śiva* with bow and omniscient *Brahman*. In the second ‘*upaniṣad*’ there are the worships of *Om* sound, five limbed *Anuṣṭubh mantra* with their analysis and qualified *Brahman*. The third ‘*upaniṣad*’ analyses the creative power of *Nṛsiṃha* as depicted in the *mantrāja* with accordance to the *Sāma*. In the fourth ‘*upaniṣad*’ there are discussed the whole *mantra* along with its limbs where the *Om* sound stands for the heart of *Nṛsiṃha*, *Brahma-gāyatrī* for head, *Yajur- Laxmī* as his tuft and *Nṛsiṃha-gāyatrī* as his arm. Fifth ‘*upaniṣad*’ discusses the result of worshiper of this sacred *mantra* in extravagant promises of spiritual outcome. In this regard the formula or *mantra* was put down artistically in a manner of great *sudarśana* circle with 32 arrayed.

2.6.3. *Rāma tāpanīya Upaniṣad*

Rāma tāpanīya Upaniṣad is situated under the *Atharva-veda*. It has two parts. *Rāma pūrva tāpanīya Upaniṣad* consists of 100 verses, divided into 10 *khaṇḍas* which are again named as ‘*upaniṣad*’. The second one, i.e. *Rāma uttara tāpanīya Upaniṣad* has 9 verses in a single portion. The Descriptive catalogues of Asiatic Society mentions about this *Upaniṣad* with their commentaries. According to the catalogues *Rāma tāpanīya Upaniṣad* is a theological treaty in two parts. The first one is written in hymns and the second one is composed in the prose form. Both parts of them establish the divinity of *Rāmacandra*.

First six verses of *Rāma pūrva tāpanīya Upaniṣad* are contained the etymologies of *Rāma*. In those etymologies the first verse addresses *Rāma* as the great *Viṣṇu*⁴⁸.

⁴⁸*Rāma pūrva tāpanīya Upaniṣad*. “*om cinmayeasminmahāviṣṇou jāte daśarathe harou/raghoḥ kuleakhilam rāti rājate jo mahīsthitaḥ*||” -Verse. 1.1.

Again the *Upaniṣad* narrates that, as the *yogins* delight (*ra-mante*) in him thus he is called Rāma. Again he is mentioned as the *Brahman* himself in such name because the name denotes the means of eternal bliss and spirituality.⁴⁹

There Rāma is described as the *rūpakalpanā* of *Brahman*.⁵⁰ The text delivers that, Rāma being second less (*advitīya*) without body and parts and even being the absolute knowledge (*cinmaya*) appears as the multiform. Thus he is treated as *Brahman* to serve the purpose of worship (*rūpakalpanā*).

After a poetic start in this way, this *Upaniṣad* directly jumps onto the theory of incarnation by portraying Rāma as an incarnation of *Brahman*. So that it becomes as important as *Nṛsiṃha tāpanīya Upaniṣad* (both *pūrva* and *uttara*) in the branch of *Vaiṣṇava Upaniṣad*. Here *Brahman* is portrayed as the king as the deities use to see him in the form of King Rāma.⁵¹

Here in the text, *pañcadhā* refers five basic elements which form a kingship. They are- ministers, territory, fortresses, treasure and the army⁵².

2.6.4. *Gopāla tāpanīya Upaniṣad*

This *Vaiṣṇava Upaniṣad* belongs to the *Atharva Veda*. It has two sections, *pūrva* and *uttara*. The first section contains two parts which are also named ‘*upaniṣad*’ like, “*prathama upaniṣad*”, ‘*dvitīya upaniṣad*’ etc. Here in *Gopāla tāpanīya Upaniṣad* first part has two ‘*upaniṣads*’ whereas the second part has only one part. After the *Ātharvanic Śānti mantra*, *Gopāla pūrva tāpanīya Upaniṣad* mentions

Eng. Trans.- “The great Viṣṇu, all spiritual,
Grew up in Daśaratha’s house,
In Raghu’s race, the all-giver (*rā-ti*), who rules (*rā-jate*) over the kingdom of earth (*ma-hī*)”. – Paul Deussen: *Rāma pūrva tāpanīya Upaniṣad*, vol.2. p. 863.

⁴⁹ *Rāma pūrva tāpanīya Upaniṣad*: “*ramante yoginoanante nityānande cidātmani|iti rāmapadenāsou param brahmābhidhīyate|*” – Verse. 1.6.

⁵⁰ *Rāma pūrva tāpanīya Upaniṣad*. “*cinmayasyādvitīyasya niṣkalasyāśarīriṇaḥ|upāsakānām kāryārtham brahmaṇo rūpakalpanā|*” – Verse. 1.7.

⁵¹ *Rāma pūrva tāpanīya Upaniṣad*. “*śaktisenākalpanā ca brahmaṇyevam hi pañcadhā|kalpitasya śarīrasya tasya senādikalpanā|*” – Verse. 10

⁵² Paul Deussen. *Sixty Upaniṣads of Vedas*, Vol. 2. p. 864.

eight *Upaniṣads* those are related to the Vaiṣṇavism and come under the *AtharvaVeda*.⁵³ They are-

1. *Gopāla Tāpana*
2. *Kṛṣṇa Upaniṣad*
3. *Yājñavalkya Saṃhitā*
4. *Varāha Upaniṣad*
5. *Śātyānīya Upaniṣad*
6. *Hayagrīva Upaniṣad*
7. *Dattātreyā Upaniṣad*
8. *Gāruḍa Upaniṣad*

Gopāla pūrva tāpanīya Upaniṣad clarifies the etymology of the word ‘Kṛṣṇa’ accordingly to *Mahābhārata*. It says, the word ‘*kṛṣ*’ is the attractive feature of the Lord’s existence and ‘*ṇa*’ means spiritual pleasure. When the verb ‘*kṛṣṇ*’ is added to affix ‘*na*’, it becomes ‘*kṛṣṇa*’, which indicates the absolute truth.⁵⁴ Here Kṛṣṇa is referred as the central thought of *Vedānta*.

Brahmā, the preacher of the Godhead in this particular text *Gopāla tāpanīya Upaniṣad*, mentioned four synonyms of this deity with their significance. According to him, Gopāla can be praised and identified with the means Kṛṣṇa, Govinda, Gopījanavallabha and Svāhā. Although the patterns of these four idols are same, still the *Upaniṣad* states four major qualities or occasion of Gopāla incarnation with these four synonyms.⁵⁵ Such as,

- Kṛṣṇa = One who delivers devotee from sin.

⁵³ *Gopāla pūrva tāpanīya Upaniṣad*. “*gopālatāpanam kṛṣṇam yājñavalkyam varāhakaṃ | śātyāyanī hayagrīvam dattātreyam ca gāruḍam*”]- *śāntimantra*, verse 2.

⁵⁴ *Gopāla-pūrva-tāpanīya Upaniṣad*. “*kṛṣibhūrvācakaḥ śabda naśca nirvṛtivācakaḥ | tayoraikyam param brahma kṛṣṇa ityabhidhīyate*”]-Verse 1. Eng. Trans. Kusakratha Dasa wih Com. By Visvanatha Chakraborty.

⁵⁵ *Gopāla pūrva tāpanīya Upaniṣad*. “*tadu hocuḥ kaḥ kṛṣṇo govindaśca koasāvidi gopījanavallabhaḥ kaḥ kā svāheti tānuvāca brāhmaṇaḥ pāpakarṣaṇo gobhumiveda vidito veditā gopītanavidyākālāprerakaḥ | tanmāyā ceti sakalaṃ param brahmaitadyo dhyāyati rasati bhajati soamṛto bhavati soamṛto bhavatīti*”]-Verse 1.

- Govinda = He who is famous on earth, in the *Vedas* and among the *surabhi* cows.
- Gopījanavallabha = One who enchants the *gopīs*.
- Svāhā = The potency of the Supreme.

Gopāla tāpanīya Upaniṣad, both *pūrva* and *uttara*, equates Kṛṣṇa with Supreme Self.⁵⁶

2.6.5. *Varāha Upaniṣad*

Varāha Upaniṣad is a minor *Upaniṣad* of Hinduism composed between the 13th to 16th centuries A.D. It is listed as one of the 32 *Kṛṣṇa Yajurveda Upaniṣads*, and classified as one of 20 *Yoga Upaniṣads*. Here Varāha teaches the basic philosophy of *yoga* to his disciple Ṛbhu. Life of *yogins* is illustrated in this *Upaniṣad* vastly. This is also called an enlarged version of *Ūrdhapuṇḍra Upaniṣad*, as here in this *Varāha Upaniṣad* it is said that the *ūrdhvaṇḍra* was taught to Sanatkumāra by Viṣṇu as a boar.

It is, as an *Upaniṣad*, a part of the body of *Vedānta* literature that presents the philosophical concepts of Hinduism. The *Varāha Upaniṣad* emphasizes that liberation from sorrow and fear requires a human being to know the non-dualistic nature of existence, oneness between Self, *Brahman* and Viṣṇu, and the role of *yoga* in self-liberation, and lists ten *yamas* (virtues) as essential to a liberation of one's soul: non-violence, *satya*, *asteya*, *brahmacarya*, compassion, rectitude, *kṣama*, non-hypocrisy, *mitāhāra* and *śauca*.⁵⁷ The text describes the *Jīvanmukta* as one whose inner state, amongst other things, is neither affected by happiness nor by suffering inflicted on him, who does not shrink out of fear from the world, nor the world shrinks from him with fear, and whose sense of calm and inner contentment is free from anger, fear, and joy toward others.⁵⁸

⁵⁶Infra. 4.4 Concept of *avatāra* in *Vaiṣṇava* Philosophy

⁵⁷Infra. 3.4. Relation with *Yoga*

⁵⁸*Varāha Upaniṣad*. “*yasmānno dvijate loko lokānnodvijate ca yaḥ| harṣāmarṣabhayonmuktaḥ sa jīvanmukta ucyate|| yaḥ samastārthajāleṣu vyavahārthapi śītalāḥ| parārtheṣviva pūrṇātmā sa jīvanmukta ucyate|| idaṃ jagadahaṃ so 'yaṃ dṛśyajātamavāstavam| yasya citte na śfūrati sa jīvanmukta ucyate||*”-Verse 4.26- 30.

2.6.6. *Gāruda Upaniṣad*

According to *New Catalogous Catalogorum*, Vol.5, *Gāruda Upaniṣad* is a particular text relating to *mantras* against snakes-poison. It has two recensions, namely, Northern and Southern recension⁵⁹. Northern recension is shorter in text than the Southern and Nārāyaṇa commented on it.

As this particular text deals against the adversary of poisonous creatures, so it has a detailed and unique survey about the mammals or snakes or reptiles. Thus this *Upaniṣad* has significance for house-hold stuffs or day to day life of an agricultural society rather than a mystic one like any other *tantra* related *tāpanīya Upaniṣads*. In this regard a unique zoological aspect can be observed in this text through the praising or establishing the image of Garuḍa.

The text mentions various kinds of great snakes with their biological families. Such as, Vāsuki, Ananta, Korkoṭaka, Padmaka, Mahāpadmaka, Pounḍra, Kālīka. Apart from these great snakes there are mentioned some other species of snake. They are Takṣaka or a kind of strongly venomous winged snakes, Gulika or snail. In this connection the mention of Śaṅkhaka⁶⁰ or white arsenic⁶¹ carried significance to this text. Though Arsenic becomes a threat in today's life, but this text becomes an example that it had its poisonous effect on that previous age too. As it was an agricultural civilization and arsenic increases in the minerals with the assimilation of water and enters into the body through drinking water, so it can be presumed that this highly poisonous white arsenic which is usually called Śaṅkhaka or Śaṅkhaka as per this particular text, also threatened the native lives in those days.

Again it is note-worthy that, this text also mentions the dwelling places of these poisonous or harmful creatures. According to the text, all these snakes, scorpion, spiders and rats are used to stay in the holes occurred in the houses, hills, big trees, bushes and back water tunnels. The *mantras* of Garuḍa warned people about the

⁵⁹NCC, Vol. 5.

⁶⁰*Gāḍura Upaniṣad*. “yadi śaṅkhakadūto 'si yadi vā śaṅkhakaḥ svayam|sacarati sacarati tatrakārī tatrakārī matrakārī viṣanāśinī viṣadūṣiṇī hataṃ viṣaṃ naṣṭaṃ viṣaṃ hatamindrasya vajreṇa viṣaṃ hataṃ te brahmaṇā viṣamindrasya vajreṇa svāhā||”-Verse 10.

⁶¹ www.wikipedia.org

germs produced in the fruits, grass, leaves, and woods and also in the barks. Apart from the four legged animals like tiger, monkeys, dogs etc. the text claims that poison would be there in the wounds of human body caused by some external germs or weapons⁶². In fact, pimples and acne or tumours are also caused by the germs dwelling in the field or trees can be the cause of death. The text called these types of poisonous germs as the artificial poison in human body.

2.6.7. Kṛṣṇa Upaniṣad

The *Upaniṣad* belongs to *Atharva Veda* and all the manuscripts belong to one recension⁶³. Except for a few initial passages the whole text is in verses. According to *New Catalogus Catalogorum*, *Gopāla pūrva tāpanīya Upaniṣad* and *Gopāla uttara tāpanīya Upaniṣad* those were enlisted in Jacob's "Eleven *Ātharvaṇa Upaniṣads*" referred the name of *Kṛṣṇa Upaniṣad*⁶⁴. Even *Muktikā Upaniṣad* also mentioned the name of this *Upaniṣad* in its list of *Upaniṣad*. It has one single portion with 25 verses.

2.6.8. Vāsudeva Upaniṣad

The Descriptive Catalogue of Asiatic Society recorded the manuscript of this *Upaniṣad* dated 1799 *Samvat* i.e. 1743 AD.⁶⁵ This old enough text (as mentioned in list of *Muktikā Upaniṣad*) is situated under the section of *Sāmaveda*. This particular *Upaniṣad* elaborated the custom of *tilaka* amongst the practising *Vaiṣṇavas*.

2.6.9. Hayagrīva Upaniṣad

This old enough *Vaiṣṇava Upaniṣad* is situated under the section of *Atharva Veda* and enlisted in all the lists of *Muktikā*, Paul Deussen and *Upaniṣad- Samgrahaḥ*.

⁶² *Gāḍura Upaniṣad*. "śastrabāṇakṣatasfoṭavraṇamahāvraṇakṛtānāṃ kṛtrimāṇāmanyeṣāṃ bhūtavetālakūṣmāṇḍapīśācapretarākṣasayakṣabhayapradānāṃ viṣāṇāṃ viṣarūpinī viṣadūṣiṇī viṣanāśiṇī viṣahāriṇī hataṃ vipaṃ naṣṭaṃ viṣamantaḥpralīnaṃ vipranaṣṭaṃ viṣaṃ hataṃ te brahmaṇā viṣamindrasya vajreṇa svāhā"-Verse 10.

⁶³ NCC, vol. 5.

⁶⁴ NCC, vol. 5.

⁶⁵ *A Descriptive Catalogue of Sanskrit Manuscripts in the Government Collection*, Vol. 2, sl. No. 8968.

The descriptive Catalogue of Asiatic Society records that, the manuscript of this *Upaniṣad* had been written in the 19th century AD with *Nāgara* script.⁶⁶

According to the list of *Muktikā Upaniṣad* that was narrated by Rāma to Hanumān this *Hayagrīva Upaniṣad* is in the number 100.⁶⁷ The *Upaniṣad* is neither part of the anthology of 52 popular *Upaniṣads* in north India by Colebrooke, nor is it found in the *Bibliotheca Indica* anthology of popular *Upaniṣads* in south India by Nārāyaṇa.⁶⁸

The *Hayagrīva Upaniṣad* presents *mantras* to know the nature of the supreme reality *Brahman*.⁶⁹ *Hayagrīva Upaniṣad* testifies the meaning of *Mahāvākyas*.⁷⁰ They are-

- *Prajñanam Brahma* (*Brahman* is wisdom)
- *Tat tvam asi* (You are that)
- *Ayam ātmā brahma* (My soul is *Brahman*)
- *Aham Brahmasmi* (I am *Brahman*)

2.6.10. *Rāmarahasya Upaniṣad*

This is also *Vaiṣṇava yoga Upaniṣad*. Rāma is mentioned here the teacher. Probably it has two recensions. The northern recension has the name *Hanumad Upaniṣad* or *HanumaduktaRāmaUpaniṣad*.⁷¹ It may be so because the text says that, Hanumān teaches *yoga* to Prahlāda, famous paurāṇic character who is known as great devotee of Viṣṇu.⁷²

⁶⁶ *A Descriptive Catalogue of Sanskrit Manuscripts in the Government Collection*, Vol. 2, sl. No. 10164.

⁶⁷ Cf. Paul Deussen. *Sixty Upaniṣads of the Veda*, p. 557.

⁶⁸ Cf. Paul Deussen. *Sixty Upaniṣads of the Veda*, p. 561-564.

⁶⁹ *A Descriptive Catalogue of Sanskrit Manuscripts in the Government Collection*, Vol. 2, SL. 10164.

⁷⁰ *Hayagrīva Upaniṣad*. “*prajñāmanandaṃ brahma tatvamasi ayamātmā brahma ahaṃ brahmāsmīti mahāvakyaiḥ pratipāditamarthaṃ ta ete mantrāḥ pratipādayanti*”-Verse 2.1.

⁷¹ NCC, Vol. 24.

⁷² *Rāmarahasya Upaniṣad*. “*prahlādādyā viṣṇubhaktā hanumantamathābruvan*”]- Verse 1.2.

2.6.11. Rādhā Upaniṣad.

Muktikā Upaniṣad produces a list of 108 *Upaniṣads* (both major and minor), where name of some more *Vaiṣṇava Upaniṣads* are available. However, there is no name of *Rādhā Upaniṣad* in that list. Still the information has come to know from the colophon remark, that, *Rādhā Upaniṣad* is situated in the *Ṛg Veda* at the *Brahmabhāga*.

“iti śrīṛgvede brahmabhāge paramarahasye śrīrādhikopaniṣat sampūrṇam”⁷³.

From this information, it can be presumed that, it would be a composition of later date and was attached with name of *Ṛgveda* to make its authenticity as well as importance. In fact, it was a tradition that can be seen, in all of the major and minor *Upaniṣads* that, they must be attached to any one of the Vedic resension. *Rādhā* or *Rādhikā* is described in the *Rādhā Upaniṣad* as the *Prakṛti* and *Nirguṇa*.

“tasyādyā prakṛti rādhika nityā nirguṇā sarvālaṅkāraśobhitā
prasannāśoṣalāvanyasundarī.”-(*Rādhā Upaniṣad*, 3rd Chapter, Verse 4)

She is be sited beside Kṛṣṇa in Gokula. Durgā, Vijayā, Ādiśakti were considered as the part of *Rādhā*.

“tasyā anśo lakṣmīdurgāvijayādiśaktiriti”. -(*Rādhā Upaniṣad*, 1st Chapter, Verse 16)

Rādhā Upaniṣad states that, *Rādhā* and Kṛṣṇa have one intellect, one mind, one soul and even one face. Again it stated some particular *mantras* in the name of this deity that assure liberation. Such as, “annapateannsyā”, “annaṃ brahma”, “pṛthibi te pātraṁdyouḍapīdhānaṃ brahmaṇastvā mukhe juhomi svāhā”, “viśvakarmeṇi svāhā” etc.⁷⁴

2.6.12. Ātmabodha Upaniṣad

Ātmabodha Upaniṣad seems to be pure *Vedānta Upaniṣad*, as it consist the discussion of three selves or *Ātman*. They are- external self (the body), inner self

⁷³ A Descriptive Catalogue of Sanskrit Manuscripts in the Government Collection, Vol. 2.

⁷⁴ *Rādhā Upaniṣad*. Chapter2-4. Verse 12, 9-12.

(the individual soul) and the highest self (the Highest *Brahman*). But Paul Deussen categorized it as *Vaiṣṇava Upaniṣad*. It can be so, because this *Upaniṣad* produces the *mantra* to get salvation that speaks of Nārāyaṇa,

“*Om namo Nārāyaṇayeti mantropasakam vaikuṇṭhabhuvanam gamiṣyati*”-
(*Ātmaprabodha Upaniṣad*, Verse 1).

This particular *Upaniṣad* can be found in two recensions, the shorter (Northern) and longer (Southern). The northern recension is in prose which latter adds 30 verses in *Āryā* and *Anuṣṭubha* metres.⁷⁵

2.6.13. *Nārada Upaniṣad*

This *Upaniṣad* is not enlisted by Paul Deussen and *Muktikā Upaniṣad*. But *Upaniṣad- Saṃgrahaḥ* of MLBD enlists this *Upaniṣad* among 16 names of the list of *Vaiṣṇava Upaniṣads* which are supposed to be young composition than the older *Upaniṣads* like *Nṛsiṃha tāpanīya Upaniṣad*, *Mahānārāyaṇa Upaniṣad* etc. Nārada is the preacher of this *Upaniṣad*.

2.6.14. *Nṛsimhasaṭcakra Upaniṣad*

This *Upaniṣad* is also not enlisted by Paul Deussen and *Muktikā Upaniṣad*. But *Upaniṣad- Saṃgrahaḥ* of MLBD enlists this *Upaniṣad* among 16 names of the list of *Vaiṣṇava Upaniṣads*. This particular *Upaniṣad* gives a detailed description of *Nṛsiṃha cakra* in the text which is very well accepted material of worship Viṣṇu in tantric form. The text narrates about six *cakras* which are interlinked with each other and together they make a single *cakra* and that one can wear on his head, hair, turf etc. portions of the body.⁷⁶

2.6.15. *Gopīcandana Upaniṣad*

This particular *Upaniṣad* belongs to the section of *Atharva Veda*. On the basis of the commentary of Nārāyaṇa on this *Upaniṣad*, it can be said that this text forms a supplement to *Vāsudeva Upaniṣad* as it contains the introductory portion of *Vāsudeva Upaniṣad*. In his words the text is, “*vāsudevopaniṣaccheṣabhūtā*

⁷⁵ NCC, Vol. 2.

⁷⁶ *Infra*. 3.6.6.1.

*gopīcandanopaniṣadābhyate.*⁷⁷ This is the young composition amongst the *Vaiṣṇava Upaniṣads* and is not enlisted in *Muktikā Upaniṣad*. Besides maintaining philosophical approach as other *Upaniṣads* do, this very *Upaniṣad* can be categorised as the testimonial of socio- religious practice that ensure the Vaiṣṇavites different from other sects.

2.6.16. *Ūrdhapundra Upaniṣad*

The *Upaniṣad* belonging to the *AtharvaVeda* narrates the custom of wearing the sacred white mark over the forehead and limbs of the body of Vaiṣṇavites. This *Upaniṣad* also been treated as the treaties of the *Vaiṣṇava* religious customs that ensure the difference from the other sects. On the contrary such *Upaniṣads* are less concerned about the trend of Upaniṣadic texts and their philosophical teachings. Sometimes it is called *Varāha Upaniṣad* which contents the same subject in a dialogue between Varāha and Sanatkumāra. The same Subject also takes a shape of dialogue between Vāsudeva and Nārada in *Vāsudeva Upaniṣad*.⁷⁸

2.6.17. *Tulasī Upaniṣad*

Tulasī is the most sacred tree for the *Vaiṣṇava* religious custom. The marks over the bodies of Vaiṣṇavites are contained in the *tulasī* leaf. So this is also a treaty in the form of *Upaniṣad*.⁷⁹ This *Upaniṣad* is also not mentioned by *Muktikā Upaniṣad* like *Gopīcandana*, *Ūrdhapuṇḍra Upaniṣads*.

2.5.16. *Kalisaṅtarana Upaniṣad*

This *Upaniṣad* is also known as *Nāma Upaniṣad*, *Bhagavānnāma Upaniṣad* and *Brahman- Nārada Saṁvāda*.⁸⁰ This is so because of the reception of Lord's names in the manner of chanting.

⁷⁷ NCC, Vol. 6.

⁷⁸ NCC, Vol. 3.

⁷⁹ NCC, Vol. 8.

⁸⁰ NCC, Vol. 3.

“hare rāma hare rāma rāma rāma hare hare||
hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare||” -(Kaliśāntaraṇa Upaniṣad,
Verse 1.)

This text can be considered as the oldest written evidence in Upaniṣadic literature of popular chanting *mantra* of *Vaiṣṇava* religion.

2.6.18. *Lāṅgūla Upaniṣad*

This is the only *Vaiṣṇava Upaniṣad* who deals with the worship of Hanumān.⁸¹ This *Upaniṣad* is also considered as complete *Vaiṣṇava* tantric *Upaniṣad*. The text fully adopts the character of the deity Hanumān from the epic *Rāmāyaṇa*, as the glimpse of *Laṅkākāṇḍa* can be traced here.⁸² Not only that this text mentions the “*ḍākinīvidhvaṃsana vidyā*” as the blessing of Hanumān through his worship by *tantra*.⁸³ This indicates the fact that this text is not only the later composition in the Upaniṣdic literature but also follows the popular magical approach of *Atharva Veda*.

2.6.19. *Tārasāra Upaniṣad*

The *Tārasāra Upaniṣad* is a minor *Upaniṣad* of Hinduism. It is one of the 19 *Upaniṣads* attached to the *Śukla Yajur Veda*.⁸⁴ The text is notable for its discussion of *Om* for yogic meditation as *Tāraka* or that which helps one cross from ordinary into spiritual world.⁸⁵ It is one of the texts which mention the “*Om namo Nārāyaṇa*” *mantra* of *Vaiṣṇavism*. The *Upaniṣad* discusses the *Om mantra* and integrates into its sound, the central characters of the epic *Rāmāyaṇa* such

⁸¹ *Lāṅgūla Upaniṣad*. “*om asya śrīanantaghorapralayaajvālāgniroudrasya vīrahanumatsādhyasādhanāghoramūlamantrasya īśvara ṛṣiḥ*” - Verse 1.

⁸² *Lāṅgūla Upaniṣad*. “*laṅkāpurīdāhana uddhīlaṅghana daśagrīvākṛtānta sītāviśvāsa īśvaraputra*” - Verse 1.

⁸³ *Lāṅgūla Upaniṣad*. “*chindi chindi mama vairiṇaḥ khādaya khādaya mama saṃjīvanaparvatotpāṭana ḍākinīvidhvaṃsana sugrīvasakhyakaraṇa niṣkalaṅka kumārabrahmacārin*” - Verse 1.

⁸⁴ *Supra*: 2.3.4.

⁸⁵ *Tārasāra Upaniṣad*. “*Om namo nārāyaṇāyeti tārakam cidātmakamityupāsitavyam*” - Verse 1.1.

as Rāma, Sītā, Lakṣmaṇa, Hanumān, Bharata, Śatrughṇa and Jāmbuvān.⁸⁶ It also asserts that Hanumān is a manifestation of Śiva.⁸⁷

According to Deussen, The *Tārasāra Upaniṣad* incorporates partly an elaborated text of the *Rāma uttara tāpanīya Upaniṣad*. The text assumes the existence of *Rāma uttara tāpanīya Upaniṣad*, suggesting a relative chronology. Instead of a *mantra* focused entirely on King Rāma as in *Rāma uttara tāpanīya Upaniṣad*, the *Tārasāra* text incorporates the *mantra* “*Om namo Nārāyaṇāya*” that glorifies as the deliverer (*tārakam*) from the worldly bondage (*Samśāra*).⁸⁸ The *Upaniṣad* states that true *Kurukṣetra* is *avimuktam* – a place that Śiva never left and a part of Vārānasi (Banaras).⁸⁹ Following *Jābāla Upaniṣad* the text also recommends that, this place is for all those renouncers who after having wandered places, can stay in.⁹⁰ This is the place, where Rūdra imparts the *mokṣa* knowledge just when the last vital breaths of the dying are departing, and leading one to *videhamukti*.⁹¹ The text asserts that, this place is a spiritual seat of all living beings (holy), a place to revere and not leave.

2.7. Teachers and Sages in *Vaiṣṇava Upaniṣads*

The authorship of the later *Upaniṣads* or minor *Upaniṣads*, especially *Vaiṣṇava Upaniṣads* is attributed to some Gods or sages. From the scholarly survey by S.G. Desai, it is come to know that, out of the one hundred and eighty later *Upaniṣads* about one hundred and thirty belongs to *Atharva Veda*.⁹² Amongst them fifteen *Vaiṣṇava Upaniṣads* are in the section of this *Veda*. This shows how the *Ātharvaṇa*

⁸⁶ *Tārasāra Upaniṣad*. “*okārādabhavadbramājāmbavānitisaṃjñakāḥ| bindurīśvarasaṃjñastu śtrughṇaścakarāds vayam|| nādo mahāprabhūrjñeyo bharataḥ prajñanāmakaḥ| kalāyāḥ puruṣaḥ sakṣāllakṣmīmaṇo dharaṇīdharah|| kalātītā parāśaktaḥ svayaṃ sīteti saṃjñitā| tatparaḥ paramātmā ca śrīrāmaḥ puruṣottamaḥ||*”-Verse 2.1- 4.

⁸⁷ *Tārasāra Upaniṣad*. “*Om yo ha vai paramātmā nārāyaṇaḥ sa bhagavān makāravācyah śivasvarūpo hanumānbhūrbhuvah suvastasmai suvastasmai vai namo namaḥ*”]-Verse 3/3.

⁸⁸ Paul Deussen. *Sixty Upaniṣads of the Vedas*, Vol. 2, p.879 with footnote 1.

⁸⁹ *Tārasāra Upaniṣad*. “*idaṃ ha vai kurukṣetraṃ devānāṃ devayajanaṃ sarveṣāṃ bhūtānāṃ brahmasadanam vimuktaṃ vai kurukṣetraṃ devānāṃ devayajanaṃ sarveṣāṃ bhūtānāṃ brahmasadanam*”]-Verse 1.1.

⁹⁰ Paul Deussen. *Sixty Upaniṣads of the Vedas*, Vol. 2, p. 758.

⁹¹ *Tārasāra Upaniṣad*. “*atra hi jantoḥ prāṇeshūtkramamāṇeṣu rudrastārakaṃ brahmavyācaṣṭe yñāsāvamṛtī bhūtvā mokṣī bhavati*”]-Verse 1.1.

⁹² Cf. S.G. Desai. *The Later Upaniṣads- A Critical Study*, p. 250.

2.6.3. Nārāyaṇa taught the *Dattātreyā Upaniṣad* to Brahmā. He as Mahāviṣṇu related the *Tripādavibhutimahānārāyaṇa Upaniṣad* to Parameṣṭhina.¹⁰²

2.6.4. Nṛsiṃha related the *Avyakta Upaniṣad*¹⁰³ to Prajāpati.

2.6.5. Rāma learnt the *Adhyātma Upaniṣad* from Ghorāṅgiras and then imparted it to all beings. He learnt from Raikva the *Subāla Upaniṣad*¹⁰⁴ that deals with the theory of creation of the universe from Nārāyaṇa. He preached the *Kṛṣṇa Upaniṣad* to sages.¹⁰⁵

2.6.6. Varāha preached the *Ūrdhapuṇḍra Upaniṣad*¹⁰⁶ to Sanatkumāra, and the *Brahmavidyā*¹⁰⁷ to Ṛbhu.

2.6.7. Vāsudeva Kṛṣṇa preached the *Gopīcandana Upaniṣad* to Nārada. He told the *gopīs* that they would be able to cross the river Yamunā when they would remember him who was a great celibate even though married according to the worldly point of view. He told the *gopīs* that Durvāsā was the worthy Brāhmaṇa to receive the food that they wanted to give. Vāsudeva Kṛṣṇa has been himself the object of great adoration and hence he does not figure in the later *Vaiṣṇava Upaniṣad* as the great teacher Kṛṣṇa who advised Arjuna on the battlefield in the *Mahābhārata* story. He is more as a deity than as a teacher in these *Upaniṣads*.

2.6.8. Hayagrīva preached the *Śrīvidyātāraka Upaniṣad* to Agastya.

¹⁰² *Tripādavibhutimahānārāyaṇa Upaniṣad*. “*atha paramatattvarahasyaṃ jijñāsuḥ parameṣṭhī devamānena sahasrasaṃvatsaram tapasccāra sahasravārṣe tūte tyugratīvratapasā prasannaṃ bhagavantaṃ mahāviṣṇuṃ brahma pariṣṛcchati bhagavan paramatattvarahasyaṃ me brūhīti*” – Verse 1.1.

¹⁰³ *Avyakta Upaniṣad*. “*nṛsiṃhamityāha yathā yajurevaitat*” – Verse 2.

¹⁰⁴ *Subāla Upaniṣad*. “*etāṃ vidyāmapāntaramāya dadāvapāntaratamo brahmaṇe dadou brahma ghorāṅgirase dadou ghorāṅgirā raikvāya dadou raikvo rāmāya dadou rāmaḥ sarvebhyo bhūtebhyo dadāvityevaṃ nirvāṇānuśāsanam*” – Verse 7.

¹⁰⁵ *Kṛṣṇa Upaniṣad*. “*śrīmahāviṣṇuṃ saccidānandalakṣaṇaṃ rāmacandraṃ dṛṣṭā sarvāṅgasundaraṃ munayo vanavāsino vimitā babhūvuh*” – Verse 1.

¹⁰⁶ *Ūrdhapuṇḍra Upaniṣad*. “*atha varāharūpiṇaṃ bhagavantaṃ praṇamya sanatkumāraḥ papraccha adhihi bhagavan ūrdhapuṇḍravidhim*” – Verse 1.

¹⁰⁷ *Varāha Upaniṣad*. “*atha ṛbhurvai mahāmuniṣṭamānena dvādaśavatsaram tapasccāra tadavasāne varāharūpī bhagavānprādurbhūt....tasmai namaskṛtyovāca bhagavankāmibhīryadyatkāmitaṃ tattattvatsakāśātsvapne pi na yāce samastavedaśāstretihāsapurāṇāni samastavidyājālāni brahmādayaḥ surāḥ sarve tvadrūpajñānmuktimāhuḥ atastvadrūpapatipādikāṃ brahmavidyāṃ brūhīti hovāca*” – Verse 1.1.

2.8. Observation

These *Upaniṣads* can be categorized according to some different aspects.-

➤ We can find 37 *Upaniṣads* which are considered as *Vaiṣṇava Upaniṣads* according to their titles or other impacts on Vaiṣṇavism.¹⁰⁸ We also can see that there are some arguments between the scholars and scriptures about the number and names of *Vaiṣṇava Upaniṣads*. *Muktikā Upaniṣad* being the pioneer of the discussion of *Vaiṣṇava* and other sectarian *Upaniṣads*, declares 20 *Upaniṣads* as *Vaiṣṇava Upaniṣads*.¹⁰⁹ But *Upaniṣad- Saṃgrahaḥ* of MLBD enlists more 16 *Upaniṣads* in the section of *Vaiṣṇava Upaniṣads* which are not entertained by Paul Deussen and *Muktikā Upaniṣad*.¹¹⁰

➤ A number of commentaries are available on these *Vaiṣṇava Upaniṣads*. Amongst them the oldest one is authored by Gaudapādamuni (Dt. 500 AD)¹¹¹ on *Nṛsiṃha tāpanīya Upaniṣad* (both *pūrva* and *uttara*) and the latest one (as recorded in NCC) is authored by Mukunda (1921AD)¹¹² on *Gāruḍa Upaniṣad*.

➤ *Upaniṣads* with name of Kṛṣṇa or Nārāyaṇa or the incarnate forms of Nārāyaṇa. Such as, *Kṛṣṇa Upaniṣad*, *Dattātreyā Upaniṣad*, *Nārāyaṇa Upaniṣad* etc.

➤ *Upaniṣads* under the nomenclature of “*tāpanīya Upaniṣads*”. Here ‘*tapanam*’ means ascetic sacrifice.¹¹³ They are- *Nārāyaṇa pūrva tāpanīya Upaniṣad*, *Nārāyaṇa uttara tāpanīya Upaniṣad*, *Nṛsiṃha pūrva tāpanīya Upaniṣad*, *Nṛsiṃha uttara tāpanīya Upaniṣad*, *Gopāla pūrva tāpanīya Upaniṣad*, *Gopāla uttara tāpanīya Upaniṣad*, *Rāma pūrva tāpanīya Upaniṣad*, *Rāma uttara tāpanīya Upaniṣad*.

➤ There are some *Upaniṣads* seemed to be pure *Vedāntic Upaniṣad* but Paul Deussen enlisted them as *Vaiṣṇava Upaniṣad*. Such as, *Ātmabodha Upaniṣad*.

¹⁰⁸Supra. 2.3. List of *Vaiṣṇava Upaniṣads*

¹⁰⁹Supra. 2.3.1. and 2.3.2.

¹¹⁰Supra. 2.3.2.

¹¹¹ Cf. R. Thangsvami. *Advaita- Vedānta Literature A Bibliographical Survey*, pp. 232.

¹¹²NCC, Vol. 5.

¹¹³ Infra. 3.2.2.4.

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- *Upaniṣads* deal with socio- religious aspects of *Vaiṣṇava* cult. Such as, *Yajñopavīta Upaniṣad*, *Tulasī Upaniṣad*, *Gopīcandana Upaniṣad* etc.
 - Most of the *Upaniṣads* are sectoried in the minor *Upaniṣads* and scholarly prediction is that they are not associated with the *Vedas*. Still *Muktikā Upaniṣad* enlists them in four *Vedas* according to their *śāntimantra*. There can be noticed that most of them are associated with *Atharvaveda* (15 *Upaniṣads*). Some of them are from *Yajurveda* (4 *Upaniṣads*) and one with *Sāmaveda* (*Vāsudeva Upaniṣad*).
 - Though *Vaiṣṇava Upaniṣads* are chiefly belonging to the minor *Upaniṣad* category, the basic thought of *Vaiṣṇvism* may has its root in *Mahānārāyaṇa Upaniṣad*, known as part of *Taītṭirīya-āranyaka*.

Chapter: 3

Philosophical Views in Vaiṣṇava Upaniṣads

3.1. Introduction

Though *Vaiṣṇava Upaniṣads* are chiefly belong to the minor *Upaniṣad* category, the basic thought of Vaiṣṇavism may has its root in *Mahānārāyaṇa Upaniṣad*, known as part of *Taittirīya Āraṇyaka*. Consequently a minute observation can distinguish the fact that, mostly all commentators of *Vaiṣṇava Upaniṣads*, like Gourapādaminī, Upaniṣad Brahmayogin etc. were the followers of *Advaita Vedānta*. So, the implication of *Advaita* philosophy on *Vaiṣṇava Upaniṣads* can be traced and an amalgamation of *Sāṃkhya*, *Yoga* and *Tantra* systems is also noticed here. It might be because of the tradition of Indian culture that speaks of harmony in all.

Indian philosophy can be categorized into two major divisions. They are theist and atheist. Theist philosophies are six in numbers-*Sāṃkhya*, *Yoga*, *Nyāya*, *Vaiśeṣika*, *Mīmāṃsā* and *Vedānta*.

They are generally known as six systems, i.e. *ṣaḍdarśana*.

The atheist views are those which neither regard the *Veda* as infallible nor try to establish their own validity on their authority. These are principally three in numbers.¹¹⁴ - *Buddhist*, *Jain* and *Cārvāka*.

3.2. Vaiṣṇava Upaniṣads and Vedānta

As *Vedānta* has the nearest relation with *Upaniṣads*, they carry the same tradition of Upaniṣadic seers to establish the *Vedānta* philosophy. *Vedānta*, even the word ordinarily stands for the *Upaniṣads*. Therefore, the philosophy which has its authenticity in the *Upaniṣads* and is further enriched by the *Brahmasūtra* etc. is

¹¹⁴Cf. S.N. Dasgupta. *History of Indian Philosophy*, Vol. 1, p. 68.

defined as *Vedānta*. -“*vedānto nāmo upaniṣatpramāṇaṁ tadupakārīṇi śārīraka sūtradīni ca*”.¹¹⁵

Vedānta philosophy has three *Prasthānas*, namely,

- *Śruti* (*Vedas* including *Upaniṣads*)
- *Smṛti* (The *Bhagavata gītā*)
- *Nyāya* (*Brahmasūtra* of Bādarāyaṇa with different commentaries)

Again it is evident that, these three sources of this philosophy are developed in different ways by different commentators, different schools of *Vedānta* have been found or established. They are-

1. *Kevalādvaita* or Monism by Śaṅkarācārya.
2. *Viśiṣṭādvaita* or Qualified non-dualism by Rāmānuja.
3. *Śuddhādvaita* or Pure non-dualism by Vallabha.
4. *Dvaitādvaita* or Non-dualism in dualism by Nimbārka.
5. *Dvaita* or Dualism by Madhva.
6. *Acintābheda* or Unthinkable non-difference and *Abibhāgalakṣṇadvaita* or non-dualism of the non-differentiated by Baladeva- Vidyābhūṣṇa (though the main founder of this school is Śrī Caitanya).

Consequently *Upaniṣads* are closely related to *Vedānta*, so it is obvious to *Vaiṣṇava Upaniṣadic* literature to carry the essence of *Vedānta* philosophy. Thus it is important to go through the doctrines regarding duality and monism, cosmology and more over the means of salvation according to these major schools of *Vedānta* philosophy.

¹¹⁵ Cf. Sadānanda Yogindra. *Vedāntasāra*, verse 3.

3.2.1. Different Schools of *Vedānta* and their Thoughts in Brief

3.2.1.1. *Kevalādvaita*

3.2.1.1.1. Śaṃkarācārya's *Kevalādvaita* accepted non dual consciousness. To him *Brahman* is ultimately real. *Brahman* is *Saccidānanda*. It states that *Sat*, *Cit* and *Ānanda* are not His qualities or qualifications. He is indeed the Self holder of *Sat*, *Cit* and *Ānanda*. Śaṃkarācārya said that, what is other than consciousness is other than reality. The world we experience has only empirical reality but ultimately it is false. Śaṃkarācārya accepted three stages of existence- *pāramārthika* (absolute), *vyāvahārika* (conventioned) and *prātibhāṣika* (illusory). To him the relation between the material world and *Brahman* is based on the theory of attribution or illusion. In this regard *jīva* is the compilation of animated *Ātman* and inanimate body.¹¹⁶ In the *pāramārthika* (absolute) stage there is no difference between the Supreme Self and the individual. Only knowledge is able to demolish the illusion and nescience. Hence the only way to achieve salvation is to demolish the nescience through the knowledge of *Brahman*.

3.2.1.1.2. According to Śaṃkarites there are two types of salvation. They are *Videha mukti* and *Jīvanmukti*. *Videha mukti* is freedom after disolution of the body whereas *Jīvanmukti* is freedom from bondage of material world remaining in the living body. With this connection it is worth to mention that there are mentioned several processes to access this *Jīvanmukti* or salvation through the knowledge of *Brahman*¹¹⁷.

➤ One has to practice *Sādhana-catuṣṭaya*, i.e. four norms according to the scriptures to be *adhikārin* to achieve the knowledge of *Brahman*. Such as,

- *Nityā-nitya-vastu-vivekaḥ*
- *Ihā-mutrārthabhoga-virāgaḥ*
- *Śamdamādi-sādhana-sampat*

¹¹⁶Cf. Rama Choudhury. *Vedānta-Darśana*, p. 13.

¹¹⁷Cf. Rama Choudhury. *Vedānta-Darśana*, pp. 21.

▪ *Mumukṣutvañca*

- He has to listen (*śravaṇa*) the theory of the union of the *jīva* and *Brahman* from a teacher with the help of *mahāvākyas*, like, “*tat tvamasi*”, “*ahaṃ brahmāsmi*”, “*ayamātmā brahman*”¹¹⁸ etc.
- One should discuss the theory in his mind (*manana*).
- One should meditate the theism which he achieves with his mindful listening and discussion (*nididhyāsana*).

Through this way when one can realize the fact that he himself is none but *Brahman* then only he can overcome the illusion of the material world and get salvation from material bondage and finally he himself becomes *Brahman*.

3.2.1.2. *Viśiṣṭādvaita*

3.2.1.2.1. Rāmānuja in his *Viśiṣṭādvaitavāda* admitted Qualified *Brahman* as ultimately real which is a substance. To him *Cit* and *Acit* are parts or qualities of this substance. The relation between substance and qualities is a relation technically known as ‘*apṛthaka siddhiḥ*’¹¹⁹. Rāmānuja criticized Śaṃkara on various points. *Brahman* was not for Rāmānuja a featureless, attribute less; he admitted *Brahman* as the the store house of good virtues. He often described *Brahman* as *Jñānānandaika-svarūpa* or one whose essential nature is solely knowledge and bliss. Truth (*satya*), incorruptible purity (*amalatva*) and infinity (*anantatā*) are integral with Him. All these essence are also His inherent attributes. They are known technically as His *Svarūpa* or inherent nature¹²⁰.

According to Rāmānuja the world is not false. Rāmānuja mentioned *Brahman* as the cause of everything (*sarvakāraṇatva*) in a separate category perhaps to stress the unique importance of this characteristic. In short according to Rāmānuja’s

¹¹⁸ *Chāndogya Upaniṣad*. Verse 6-8.

¹¹⁹ Cf. Svāmī Tapasyānanda. *Bhakti Schools of Vedānta*, pp. 37.

¹²⁰ Cf. Svāmī Tapasyānanda. *Bhakti Schools of Vedānta*, pp. 37.

doctrine there are three major lines up of the relation between *Brahman* and the world¹²¹. They are-

- *Jīva* and the world are generally different from *Brahman*.
- But *Brahman* is the whole and the world is its part. It is similar like the relation of body and body-cell. Thus being separate from *Brahman* the world is basically contained in the *Brahman*.

3.2.1.2.2. Where according to Śaṅkara, *mukti* stands for two types, *Videha* and *Jīvanmukti*, there Rāmānuja opted for the second one as he stated that there could not be any *mukti* or salvation when body is alive. The cause of embodiment is *karma* and *karma* can only be exhausted when the body perishes¹²². Thus to him, *mokṣa* is nothing but the practice to avoid the small egoism to enlarge the great portion or part of *Brahman* as *jīva*. He may also have *bhakti* and *jñāna* of the highest order, but he is not liberated. When the body of such devotee dies, then the *jīva* attains to *Vaikuṇṭha* where he gets a body of *Śuddhasattva*. Then he shares the unlimited bliss of *Brahman*¹²³. Rāmānuja therefore described the process through which one can be such devotee. And the main or prime stage of this process is to practice *Sādhana bhakti* which stands for such works without any gainful motive. It leads to knowledge, then *bhakti* or meditation,¹²⁴ then bliss of *Bhagavat*, lastly experience *Bhagavat* and finally get salvation¹²⁵. The whole process can be illustrated through a chart.

Gainless Work → Knowledge → *Bhakti* or Meditation → Bliss of
Bhagavat → Experience of *Bhagavat* → Salvation

¹²¹Cf. Rama Choudhury. *Vedānta-Darśana*, p. 41.

¹²²Cf. Svāmī Tapasyānanda. *Bhakti Schools of Vedānta*, pp. 60.

¹²³Cf. Svāmī Tapasyānanda. *Bhakti Schools of Vedānta*, pp. 60.

¹²⁴Infra. 5.5.1.

¹²⁵Cf. Svāmī Tapasyānanda. *Bhakti Schools of Vedānta*, p. 45.

3.2.1.3. *Dvaitādvaita*

3.2.1.3.1. It can be seen that Nimbārka's philosophy to a great extent, based on that of Rāmānuja. Both of them shared the fundamental belief that though the creator and the created souls are distinct, they are essentially one with what is Omnipresent or Omnipotent. This is the notion of Nimbārka's *Dvaitādvaita*¹²⁶. He conceived the fact that, duality is as different as well as non different from the non dual independent reality. Again the duality differs from non duality by possessing depend, subordinate existence of world. Nimbārka possessed the doctrine that *Brahman* modifies Himself into the form of world by the projection of His power or *prabhāva*¹²⁷. In the theory about the relation between One and many, Nimbārka objected to describe the universe as the *jīvas* are the attribute of God. Because an implication of calling anything an attribute is that the attributed thing differentiates its possessor from something else.¹²⁸ In the matter of relation between *Brahman* and the material world Nimbārka's doctrine had combined the *Vedāntic* monism with modified pluralism. In short, Nimbārka basically subscribed to the three cordial principles of *Vedāntic* monism, viz. *Brahman* or Supreme Self, *cit* or *jīva* or individual soul and *Acit* or inanimate objects. The inanimate objects are threefold¹²⁹, viz. those which are originated from *prakṛti*, those which do not originated from *prakṛti* and Time.

3.2.1.3.2. Alike Rāmānuja, Nimbārka also classified salvation into two types.- realization of *Brahman* and realization of self. He also negated the idea of *Jīvanmukti*¹³⁰. Both Rāmānuja and Nimbārka highlighted on devotion to Kṛṣṇa as the path of reaching the ultimate goal of liberation from the cycle of rebirth. In the Nimbārka's conception, devotion is total surrender because there is no other way to be blessed with divine grace, without which no liberation is possible. He gave a

¹²⁶Cf. Tapodhir Bhattacharjee. 'Nimbārka', *Encyclopaedia of Indian Literature*, Vol.4. pp. 2952.

¹²⁷Cf. Svāmī Tapasyānanda. *Bhakti Schools of Vedānta*, p. 91.

¹²⁸Cf. Rama Choudhury. *Vedānta-Darśana*, pp. 50.

¹²⁹Cf. Tapodhir Bhattacharjee. "Nimbārka", *Encyclopaedia of Indian Literature*, Vol.4. pp. 2952.

¹³⁰Cf. Rama Choudhury. *Vedānta-Darśana*, p. 51.

separate place to meditation amongst the four obvious practices (*sādhana catuṣṭaya*) to get liberation. According to him the *sādhana catuṣṭaya* is amalgamation of these steps.-

- a. *jñāna*
- b. *bhakti* and *dhyāna*
- c. *prapatti*
- d. *gurupasatti*

3.2.1.4. Dvaita

3.2.1.4.1. Madhva is a rigid dualist. To him duality is reality and non duality is fiction or imagination. There are five eternal distinctions that are inherent in the nature of reality. They are-

- a. The distinction between one thing and another.
- b. The distinction between a thing and individual soul.
- c. The distinction between one individual soul and another.
- d. The distinction between an individual and God.
- e. The distinction between the material world and God.

The three main entities involve in this five differences (*pañca- bhedas*) are *Brahman* (Supreme Self), *jīva* (individual self) and *prakṛti* (insentient primordial nature). According to Madhva reality is twofold, viz. independent and dependent. *Brahman* is the former and *jīvas*, *prakṛti* and other eternal and non eternal entities are dependent beings¹³¹.

3.2.1.4.2. The object of Madhva might be to build an intellectual structure that will help the intellectuality stimulated people to sustain their faith in real God. Through this, man will attain devotional disciplines that enlightened by love and knowledge

¹³¹Cf. Svāmī Tapasyānanda. *Bhakti Schools of Vedānta*, p. 151.

to achieve the divine grace of God. Though God's grace is the ultimate cause of salvation, still Madhva also argued for *sādhana* (austere endeavour) to make the person eligible for it. To him *sādhana* is the strong aspiration and prolonged and attentive spiritual practice. With the connection of this matter Madhva also claimed *niṣkāmakarma* as the first step of *sādhana*¹³².

In this regard it is worth to mention that, the topic of the combination of work and knowledge (*jñānakarma samuccaya*) is the frequently discussed topic of *Vedānta* schools. But Madhva rejected such combination. Although he pointed out the *karma* as only those which are fruit oriented performances for ritualistic and other deeds¹³³.

3.2.1.5. *Śuddhādvaitavāda*

3.2.1.5.1. Vallabhites (*Śuddhādvaitavādins*) reject Śaṅkara's view of the falsity of the world appearance. The relation between the whole world and the parts is the relation between the ultimate and limited. The system of Vallabha is sometimes called *Brahma-vāda*¹³⁴, because the unity and the sole existentiality of *Brahman* is its only important doctrine in contrast with Śaṅkara's *Māyāvāda*. Vallabha's system has no such metaphysical interest to determine the nature of an entity like *Māyā*. His thrust area is essentially religious and devotional. Thus Vallabha accepted the feature of Kṛṣṇa as the real God in terms of *Sat-Cit-Ānanda* or *Parabrahman* or *Puruṣottama*. Apart from that a distinguishing feature of Vallabha's system is the classification of *jīvas* according to their varying capacities to be eligible to attain the divine grace¹³⁵. They are- *Pravāhinī*, *Maryādā* and *Puṣṭi*¹³⁶. Amongst them *Maryādā* and *Puṣṭi* are gifted with eligibility to attain the divine grace as they are of divine nature. But *Pravāhinī* is such kind of people, according to Vallabha, who dwell into *saṃsāra* because of their ignorance of reality

¹³² Cf. Svāmī Tapasyānanda. *Bhakti Schools of Vedānta*, p. 185.

¹³³ Cf. Svāmī Tapasyānanda. *Bhakti Schools of Vedānta*, p. 186.

¹³⁴ Cf. Svāmī Tapasyānanda. *Bhakti Schools of Vedānta*, p. 223.

¹³⁵ Cf. Svāmī Tapasyānanda. *Bhakti Schools of Vedānta*, p. 226.

¹³⁶ Cf. Svāmī Tapasyānanda. *Bhakti Schools of Vedānta*, p. 227.

of Supreme Soul. It sounds quite similar with the doctrine of Madhva but the classification is the signature of Vallabha.

3.2.1.6. Acintyabhedābheda

3.2.1.6.1. *Acintyabhedābheda* is supposed to be the view of Śrī Caitanya. It was founded as the school of *Vedānta* by Valadeva Vidyābhuṣṇa and his followers. It explains that the body of God is made by consciousness and bliss. And His spirit consists in knowledge, majesty and power. This particular school of *Vedānta* accepts the duality as the world is manifested by God. But they accept that it is a kind of supra logical power that makes believe the devotees on the visual aids as He makes them visualized which He wants to show to the world. In this regard the law of contradiction could not be applied on Him. On account of His inspirational nature He may have His real nature like consciousness and bliss in a bodily form as Kṛṣṇa¹³⁷. The Lord endowed with three different supra logical powers. They are-

- I. *Jīva Śakti* : In *Jīva śakti* the Lord manifests Himself in the innumerable souls in the universe.
- II. *Māyā Śakti* : *Māyā śakti* manifests itself as the material cause of the world.
- III. *Svarūpa Śakti* : *Svarūpa śakti* is the efficient cause regulating the material cause.

In this connection it may also point out that they accept the conception of *jīvas* are different from God. To them it is the part of *prakṛti* which quite dependent entity of God. Though *Brahman* is Omnipresent yet He could be grasped by knowledge and devotion. Here lays the differentiation from other schools of *Vedānta* especially from *Viśiṣṭādvaitavāda* which revealed *sādhana bhakti* as the only way to know the real truth of God. But according to Valadeva Vidyābhuṣṇa a true realization of His

¹³⁷Cf. S.N. Dasgupta. *A History of Indian Philosophy*, Vol. 4, p 440.

nature and even His sensual perception of Him could only be possible through *sādhya bhakti* not *sādhana bhakti*.

3.2.2. Relation with Vaiṣṇava Schools of Vedānta

3.2.2.1. As *Vaiṣṇava* schools of *Vedānta* mainly deal with incarnation of Viṣṇu, it is acceptable that, five schools, viz. *Viśiṣṭādvaitavāda*, *Śuddhādvaitavāda*, *Dvaitādvaitavāda*, *Dvaitavāda* and *Acintyabhedāvedavāda* emphasize on *avatāravāda* are considered as *Vaiṣṇava* philosophies. The main characteristic of these philosophical schools is that, they conceive the fact that, the world is not false. Majority of *Vaiṣṇava Upaniṣads* also consider the mortal world as the substance or creation of Supreme Self which they replace with Viṣṇu or incarnations of Viṣṇu. Example,

- “*sa hovāca prajāpatirmāyā vā eṣā nārasimhī sarvamiḍaṃ sṛjati sarvamiḍaṃ rakṣati sarvamiḍaṃ saṃharati*”] -(*Nṛsiṃha pūrva tāpanīya Upaniṣad*, Verse 3.1).

[“It is this *Māyā* of Narasiṃha which creates the universe, protects the universe and reabsorbs the universe.”]¹³⁸

- “*yasminnidam saṃ ca vi caiti sarvaṃ yasmindevā adhi viśve niṣeduh| tadeva bhūtaṃ dadu bhavyamānamidaṃ tadakṣare parame vyoman*”] - (*Mahānārāyaṇa Upaniṣad*, Verse 1.2).

[“Into him the world disintegrates and then unfolds itself
Upon him all the gods are founded,
It is that, what was already there and what will be
It is in the syllable in the highest space”]¹³⁹

In this regard it is worth to mention the name of *Nārāyaṇa atharvaśira Upaniṣad*. It

¹³⁸ Paul Deussen. *Sixty Upaniṣads of the Veda*, Vol. 2, p. 824.

¹³⁹ Paul Deussen. *Sixty Upaniṣads of the Veda*, *Mahānārāyaṇa Upaniṣad*, Vol. 1, p. 249.

explains the cosmogony in detail and establishes Nārāyaṇa as the cause of the living beings.

*“Om atha ha vai nārāyaṇoakāmayata prajāḥ sṛjeyeti|
nārāyaṇātpṛāṇo jayate manaḥ sarvendriyāṇi ca||
khaṇ vāyujyotirāpaḥ pṛthivī viśvaśca dhāriṇī||
nārāyaṇadbrahmā jāyate||
nārāyaṇādindro jāyate||
nārāyaṇātprajāpatiḥ prajāyate||
nārāyaṇāddvādaśāḍityā rūdrā vasavaḥ sarvāṇi cchandāmsi||
nārāyaṇātpṛavartante||
nārāyaṇe pralīyante”||-(Nārāyaṇa atharvaśira Upaniṣad, Verse 1).*

[“Once it happened that the Puruṣa Nārāyaṇa desired to beget creatures.
There was born from Nārāyaṇa to Pṛāṇa.
The Manas and the group of senses,
The ether, wind, light, water,
And the earth, which bears all,
From Nārāyaṇa was born Brahman,
From Nārāyaṇa was born Rudra,
From Nārāyaṇa was born Indra,
From Nārāyaṇa was born Prajāpati
From Nārāyaṇa were born the eight Vasus,
From Nārāyaṇa were born the eleven Rudras
From Nārāyaṇa was born the twelve Ādityas,
All gods, all Ṛsis, all metres and all beings are born from Nārāyaṇa only and
merge in Nārāyaṇa,- and merge in Nārāyaṇa.”]¹⁴⁰

These *Vaiṣṇava Upaniṣads* have their own opinion in the field of cosmogony which partly follows the doctrines of major *Upaniṣads* and thoughts of *Vaiṣṇava Vedānta* schools.

¹⁴⁰ Paul Deussen. *Sixty Upaniṣads of the Veda*, Vol. 2, p. 803.

3.2.2.2. Sometimes it can be noticed that the *Upaniṣads* praised their deities with the words like “*bhūtānām adhipatiḥ*”¹⁴¹ or “*lokapālakaḥ*”¹⁴². Again it can be find out a common tendency to establish the deity as the cause of creation and destruction (*pralaya*). Such as, “*jagatpralayasṛṣṭayaḥ*”¹⁴³, “*tasmānnārāyaṇādaṇḍajasvedajodbhijjajarāyujamanasijādayaḥ sarve mahābhutāḥ prajāyante*”¹⁴⁴, “*Om asya śrīanantaghorapralayaḥjvālāgniroudrasya vīrahanumatsādyasādhanāghoramūlamantrasya īśvara ṛṣiḥ*”¹⁴⁵, “*tasmāccheṣādeva sarvāṇi samutpadyante| tasminneva pralīyante*”¹⁴⁶ etc.

There Nārāyaṇa is described as the only Divine Person, Superior to the world, Omniform, the Destroyer of sin and ignorance, the Protector of universe, Ruler of individual souls and the Supreme Goal. Here the *Vaiṣṇava Upaniṣads* make an echo of the second *Brahmasūtra* ‘*janmādyasya yataḥ*’, which proclaims that the cause of the birth, existence and dissolution of this Universe is *Brahman*. To explain the *sūtra* Rāmānuja wrote in his *Śrībhāṣya*,

“*janmādi iti-sṛṣṭi-sthiti-pralayam| tadguṇasaṃvijñāo bahubṛīhiḥ| ‘asya’- acintya-vividhavicitraracanasya niyatadeśa-kāla-phalabhoga- brahmādistamvaparyanta-kṣetrajñamiśrasya jagataḥ| ‘yataḥ’- yasmāt sarveśvarāt nikhilaheyapratyanīkasvarūpāt satyasankalpāt jñānānandādyanantakalyāṇaguṇāt sarvajñāt sarvaśakteḥ paramakāruṇikāt parasmāt puṁsaḥ sṛṣṭi-sthiti-pralayāḥ pravartante, tad brahmeti sūtrārthaḥ*”|-Verse 2.1.

And again Nimbārka gave an exposition of this *sūtra*.-

“*asyā’cintyavicitrasaṃsthānasampannasyāsaṃkhyeyanāmarūpādiviśeṣāśra yasyācintyarūpasya viśvasya sṛṣṭisthitilayā*

¹⁴¹ *Mahānārāyaṇa Upaniṣad*. “*saṃvatsaro ’sāvādityo ya eṣa puruṣa eṣa bhūtānām adhipatiḥ*”|-Verse 12/3.

¹⁴² *Mahānārāyaṇa Upaniṣad*. “*prāṇo lokapālakaḥ*”- Verse 12.3.

¹⁴³ *Mahā Upaniṣad*. “*yatsaṃkocavikāsābhyāṃ jagatpralayasṛṣṭayaḥ*”|- Verse 2.11.

¹⁴⁴ *Nārāyaṇa pūrva tāpanīya Upaniṣad*. Verse 5.1.

¹⁴⁵ *Lāṅgūla Upaniṣad*. Verse 1.

¹⁴⁶ *Samkarṣaṇa Upaniṣad*. Verse 1.

*yasmātsarvajñādyanantāguṇādbrameśakaladīniyanturbhagavato bhavanti,
tadeva pūrvakta nirvacanaviśayaṃ brahmeti lakṣaṇavākyaṃ*||”¹⁴⁷

3.2.2.3. In this connection name of *Gopāla tāpanīya Upaniṣad* is noteworthy, which explains the relation between Creator and the creation.

*“janmajarābhyāṃ bhinnah sthānurayamacchedyoayam| yoasou sūrye
tiṣṭhati yoasou goṣu tiṣṭhati yoasou gopānpālayati yoasou gopeṣu
tiṣṭhatiyoasou sarveṣu deveṣu tiṣṭhati yoasou sarvairvedaigīyate yoasou
sarveṣu bhūteṣvāviśya tiṣṭhati bhūtāni ca vidadhāti sa vo hi svāmī
bhavatīti”*||- (*Gopāla uttara tāpanīya Upaniṣad*, Verse 1.8).

[“There is no birth or demolishment of Paramātman. He who stays in the galaxy but gracefully present in the holly cows of Gokula and protects the dwellers of Gokula everytime, He who is considered as *Nityānanda* and *Cinmany*, i.e. Omnipotent and Omnipresent; even He who cosmos the world, He is your Lord.”]¹⁴⁸

3.2.2.4. Besides the idea of cosmogony those *Upaniṣads* which deal with incarnation have the intention to portray an idol and make one definite way to praise the idol.¹⁴⁹ It would be chanting a particular *mantra*.¹⁵⁰ Again all the philosophical thoughts that the *Upaniṣads* depict have come forth to establish the superiority of the incarnation form of Viṣṇu. With this connection the *tāpanīya Upaniṣads* of the *Vaiṣṇava* sect are worth to mention. Such as, *Nṛsiṃha tāpanīya Upaniṣad*, *Rāma tāpanīya Upaniṣad*, *Gopāla tāpanīya Upaniṣad*, *Nārāyaṇa tāpanīya Upaniṣad* etc. *Tapanam* is the burning, pain suffering, and ascetic

¹⁴⁷Nimbārka. *Nimbārkabhāṣya* of *Brahmasūtra*, 1.1.2.

¹⁴⁸Cf. Satishchandra Mukhopadhyay. *Upaniṣad-granthāvalī*, *Gopāla uttara tāpanīya Upaniṣad*, p. 222.

¹⁴⁹Infra: 4.5. *Upaniṣads* Dealing with *avatāravāda*

¹⁵⁰Infra: 5.6. *Bhakti* in *VaiṣṇavaUpaniṣad*

sacrifice¹⁵¹. *Nṛsiṃha tapanam* or *Rāma tapanam* is the ascetic self-surrender to Nṛsiṃha or Rāma. Therefore they are called *Nṛsiṃha tāpanīya Upaniṣad* or *Rāma tāpanīya Upaniṣad*. All these *Upaniṣads* have the more common factor of formula or *mantra* as the means of liberation and establishment of the deity as the Omnipotent.

“viśvādhāraṃ mahāviṣṇuṃ nārāyaṇamanāyāṃ|
paripūrṇānandaviṇḍaṃ parabrahmasvarūpiṇaṃ||”-(*Rāma uttara tāpanīya Upaniṣad*, Verse 9).

[“The great Viṣṇu, all- sustainer,
The free-from grief Nārāyaṇa,
Knowing complete bliss alone,
Consisting of highest light as his essence
Was praised by the devout Brahman
As the highest God.”]¹⁵²

In the matter of formula- king (*mantra rāja*) *Nṛsiṃha tāpanīya Upaniṣad* states that, there are four sub-*mantras* along with the *mantra-rāja*. They are *Pranava*, *Sāvitṛī*, *Yajurlakṣmī*, *Nṛsiṃha-gāyatrī*. The *Upaniṣad* says, these have to be treated as the head, heart, tuft and arms of *Nṛsiṃha*. *Rāma tāpanīya Upaniṣad* also sounds same in the matter of establishment of the supremacy of the *mantras*. This particular *Upaniṣad* directly attach *mantras* with means of liberation or salvation, as it defines that, the *mantra* rescues him who mose over the earthly pain for which he sacrifices and works. Therefore it is called *mantra*.

“kriyā karmeti karṣṇāmarthaṃ mantro vadatyatha|
mananānmatrāṇanānmantraḥ sarvavācyasya vācakaḥ||”- (*Rāma pūrva tāpanīya Upaniṣad*, Verse. 1.11).

[“Our formula deals with everything,

¹⁵¹ Paul Deussen. *Sixty Upaniṣads of the Veda*, Vol. 2, p. 809.

¹⁵² Paul Deussen. *Sixty Upaniṣads of the Veda*, Vol. 2, p. 886.

For which one sacrifices and works;
Since it rescues (*trā*) him, who mouses (man) over it,
Therefore it is called *Man-tra* (the formula).”¹⁵³

All the above mentioned examples of different *Upaniṣads* of *Vaiṣṇava* cult could show some common facts. They are-

- The *Vaiṣṇava Upaniṣads* conceived the fact that the mortal world is real, though it is a part or substance of Viṣṇu who is the Supreme Soul.
- The world is created by Viṣṇu or His incarnated forms.
- This sense of cosmology led them to the idea to attribute Viṣṇu as the Omnipotent, Omniscient or Omnipresent.
- *Mantras* lead the main role of chanting the glory of the deity and it could be considered as the way of liberation in general way.
- Consequently, *Nārāyaṇa Upaniṣad* proclaims- he, who worships the formula: *Om namo Nārāyaṇa*, he goes to *Vaikuṇṭha*’s (Viṣṇu’s) heaven- “*Om namo nārāyaṇāyeti mantropāsako baikuṇṭhabhuvanāṁ gamiṣyati*” and that indicates the achievement of the *Sālokya mukti* (liberation where the individual attains same place of the God). On the other hand, the same *Upaniṣad* speaks of the *Sājujya mukti* – “*nārāyaṇasājujyamavāpnōti*” (attains the communication with *Nārāyaṇa*).

3.2.3. Relation with Monism

3.2.3.1. Generally, the *Vaiṣṇava Upaniṣads* differ from the monism in the point of relationship between Supreme Self and individual self, but at the same time an approach to monism can also be seen there. In fact the *Upaniṣads* do so with a clear intension to state Viṣṇu or Kṛṣṇa or any other incarnated forms of Him as the Supreme Self or identical with *Brahman* of monism. The points of contact between

¹⁵³ Paul Deussen. *Sixty Upaniṣads of the Veda*, Vol. 2, p. 863.

various *Vaiṣṇava* systems are that, their spiritual elements are essentially derived from *Bhagavata gītā*¹⁵⁴. It promulgates the doctrine that Vāsudeva as the name of Supreme Being stands in the back ground of all. Thus spiritual monism and world illusion are denounced by *Vaiṣṇavites* equally. Still the concept of *suṣupti* (spiritual ignorance) and illusion are welcome amongst those *Vaiṣṇava Upaniṣads* who are close to some major *Upaniṣads* from the point of antiquity of the text. Such as, *Mahā Upaniṣad*, *Nṛsiṃha tāpanīya Upaniṣad*, *Gopāla tāpanīya upaniṣad*, *Mahānārāyaṇa Upaniṣad* etc. In this regard it is worth to mention that *Nṛsiṃha* and *Rāma tāpanīya Upaniṣads* follow the same pattern to support the world illusion doctrine. In their own words,

“soayamātmā catuṣpājjāgaritasthānaḥ sthūlaprañāḥ saptāṅgaḥ
ekonaviṃśatimukhaḥ sthūlabhukcaturātmā viśvo vaiśvānaraḥ prathamāḥ
pādaḥ svapansthānaḥ sūkṣmaprajñāḥ saptāṅga ekonaviṃśatimukhaḥ
sūkṣmabhukcaturātmā taijaso hiraṇyagarbho dvitīyaḥ pādaḥ”- (*Nṛsiṃha
uttara tāpanīya Upaniṣad*, Verse 1, *Rāma uttara tāpanīya Upaniṣad*, Verse
5).

3.2.3.2. It is true that attributing *Brahman* as *Saccidānandasvarūpam* is the basic concept of *Vedānta* philosophy. Where Vallabha accepted Kṛṣṇa as the real God in terms of *Sat-cit-ānanda* or *Parabrahman* or *Puruṣottama* there *Varāha Upaniṣad* also claims the same. This *Varāha Upaniṣad* goes beyond the doctrine and defined the characteristics of *Saccidānandasvarūpam* in its own words.-

“brāhmaṇyaṃ ca mahāviṣṇorvedāntaśrvaṇādīnā|
atīvarṇāśramam rūpam saccidānandalakṣaṇam||”- (*Varāha Upaniṣad*,
Verse 2.6)

Alike *Varāha Upaniṣad* some other *Upaniṣads* Like *Nṛsiṃha tāpanīya Upaniṣad*, *Mahā Upaniṣad*, *Rāmarahasya Upaniṣad*, *Nārāyaṇātharvaśira Upaniṣad*, *Dattātreya Upaniṣad* praise their deities identical with *Saccidānandasvarūpa Brahman*. Example-

¹⁵⁴Cf. R.G. Bhandarkar. *Vaiṣṇavism, Śaivism and Minor Religious Systems*, p. 144.

“*tasmādidam saccidānandamayam param brahma tameva vidvānamṛta iha bhavati*”- (*Nṛsimha pūrva tāpanīya Upaniṣad*, Verse 1.6.)

[“Therefore this song is the supreme Brahman, which consists of being, intelligence and bliss; he who knows it such becomes immortal here itself. Therefore one should know the song with its limbs.”]¹⁵⁵

“*niṣṭhā vedāntavākyānāmatha vācāmagocaraḥ|*
ahaṃ saccitparānandabrahmaivāsmi na cetaraḥ||”- (*Mahā Upaniṣad*, Verse 2.11.)

[“I am beyond the sentence, the Om-sound and meditated upon by all Vedas. There is only Myself as the Omniform and none other.”]

“*rāma eva param brahma rāma eva param tapaḥ||*
rāma eva param tattvaṃ śrīrāmo brahma tārakam||”- (*Rāmarahasya Upaniṣad*, Verse 1.6.)

[“Amongst all the Gods only *Brahman* is *Tāraka* and *Paramatattva*. *Rāma* is that *Parabrahman*, only *Rāma* Himself is Supreme austere practice, He is *Paramatattva* and *Śrīrāmacandra* is *Tārakabrahman*.”]¹⁵⁶

“*atha nityo nārāyaṇaḥ*”]- (*Nārāyaṇātharvaśira Upaniṣad*, Verse 2.)

[“*Nārāyaṇa* is eternal, one God.”]¹⁵⁷

“*satyakṣetre brahma nārāyaṇam mahāsāmrājyaṃ kiṃ tārakam tanno bruhi*
bhagavannityuktaḥ satyānandacidātmakam sātvikam māmakam
dhāmopāsvetyāha”]- (*Dattātreya Upaniṣad*, Verse 1.1)

The question arises here whether these *Vaiṣṇava Upaniṣads* accept *Brahman* as secondless and attribute less or not. As this is the basic feature of differentiation between absolute non duality and duality. In this matter it can be seen that there is a

¹⁵⁵ Paul Deussen. *Sixty Upaniṣads of the Veda*, Vol. 2, p. 863.

¹⁵⁶ Satischandra Mukhopadhyay. *Upaniṣad-granthāvalī*, Vol. 3, p. 185.

¹⁵⁷ Paul Deussen. *Sixty Upaniṣads of the Veda*, Vol. 2, p. 803.

trend to praise *Brahman* in the both form, i.e. *saguṇa* and *nirguṇa*. *Gopāla uttara tāpanīya Upaniṣad*, *Mahā Upaniṣad*, *Nārāyaṇa athavaśira Upaniṣad* accept *Brahman* as *nirguṇa*. But some *Upaniṣads* accept the concept of *Saccidānandasvarūpa Brahman*. Such as, *Hayagrīva Upaniṣad*, *Gāruḍa Upaniṣad*, *Lāṅgula Upaniṣad* etc.

“*kaṇṭhaṃ tu nirguṇaṃ proktaṃ mālyate māyayājāyā*”-(*Gopāla uttara tāpanīya Upaniṣad*, Verse 1.17.)

[Attributeless Brahman wears illusion or *māyā* as the garland on His neck.]¹⁵⁸

“*tadbrahmānandamadvandvaṃ nirguṇaṃ satyaciddhanam*”-(*Mahā Upaniṣad*, Verse 4.70.)

[“That Brahman is attributeless Omniform.”]¹⁵⁹

“*niṣkalaṅko niraṅjano nirbikalpa nirākhyātaḥ śudho deva eko nārāyaṇo na dvitīyoasti kaścit*”-(*Nārāyaṇātharvaśiropaniṣad*, Verse 2.)

[“*Nārāyaṇa* is thus the eternal, spotless, inexpressible, changeless, artless, pure, one god, there is no second apart from him.”]¹⁶⁰

3.2.3.3. With this connection the question of world illusion also comes forth. *Advaita* thoughts consider *Brahman* as the only reality and there is nothing else. The *Vaiṣṇava Upaniṣads* sometimes firmly state the doctrine of illusion and also claim the falsity of the material world. *Mahā Upaniṣad* can be a suitable example in this matter. This very *Upaniṣad* describes cosmogony and defines the differentiation between *jīvas* and Supreme Self. On the other hand the text also states the fact that the material world is just like a dew drop over the lotus calyx. It clearly declares the falsity of the material world and establishes the doctrine of illusion.

¹⁵⁸ Satischandra Mukhopadhyay. *Upaniṣad-granthāvalī*, Vol. 3, p. 231.

¹⁵⁹ Paul Deussen. *Sixty Upaniṣads of the Veda*, Vol. 2, p. 799.

¹⁶⁰ Paul Deussen. *Sixty Upaniṣads of the Veda*, Vol. 2, p. 804.

“*padmākṣe sthāpito merurnigīrṇo bhṛṅgasūnūnā|*
nidāgha viddhi tādṛktaṃ jagadetadbhramātmakam||”- (*Mahā*
Upaniṣad, Verse 4.65).

[“Like a lotus-calyx it hangs,
Almost like a flower-cup,
In the heart, with drops of dew as if
Swollen, it hangs downwards.”]¹⁶¹

Again, *Vāsudeva Upaniṣad* also claims that here is no difference between *jīvas* and *Brahman* in the matter of relation between them, but the *Upaniṣad* puts forth the doctrine in a different way taking the help of some metaphorical examples. It explains that the *Ātman* is present in all the individuals like “*tailam tileṣu kāṣṭheṣu bahniḥ kṣīre ghṛtaṃ yathā*”.¹⁶²

“*madrūpamadvayaṃ brahma ādimadhyāntavarjitam|*
svaprabhaṃ saccidānandaṃ bhaktyā jānāti cāvyayam|
eko viṣṇuranekekeṣu jaṅgamasthāvareṣu ca|
anusyūto vasatyātmā bhūteṣvhamavasthitaḥ|
tailam tileṣukāṣṭheṣu bahniḥkṣīre ghṛtaṃ yathā|
gandhaḥ puṣpeṣu bhūteṣu tathātmā’vasthito hyaham|”- (*Vāsudeva Upaniṣad*, Verse 1).

Gopāla pūrva tāpanīya Upaniṣad also establishes its relation with monism, as Kṛṣṇa is praised here in the form of Omni potent and Secondless who projects Himself into many¹⁶³. It reminds us about the *śrutivākya* “*ekaṃ sadviprā bahudhā bhavanti*”¹⁶⁴. *Varāha Upaniṣad* announces the whole thoughts of monism in few verses, where *Ātman*, ignorance, salvation etc. topics are explored.

¹⁶¹ Paul Deussen. *Sixty Upaniṣads of the Veda*, Vol. 2, p. 801.

¹⁶² *Vāsudeva Upaniṣad*. Verse 1.1.

¹⁶³ *Gopāla pūrva tāpanīya Upaniṣad*. “*eko vaśī sarvagakṛṣṇa īdya ekoapi sanbahudhā yo vibhāti|*
taṃ pīṭhasṭhaṃ dhīrāsteṣāṃ sukhaṃ śāśvataṃ netareṣāṃ||”-Verse 1.5.

¹⁶⁴ *Rgveda*, Verse 1.64.46.

“svaparakāśamātmānanaparakāśaḥ katham spr̥śet|
svayam bhātaṁ nirādhāraṁ ye jānanti suniścitaḥ||
te hi vijñānasampannā iti me niścitā matiḥ|
svapūrṇātmātirekeṇa jagajjīveśvarādayaḥ||
na santi nāsti māyā ca tebhyaścāhaṁ vilakṣaṇaḥ|
ajñānāndhatamorūpaṁ kardharmādilakṣaṇam||
svayamprakāśamātmānaṁ naiva māṁ spraṣṭumarhati|
sarvasākṣiṇamātmānaṁ varṇāśramavivarjitaḥ||
brahmarūpatayā paśyanbrahmaiva bhavati svayam|
bhāsamānamidaṁ sarvaṁ mānarūpaṁ paraṁ padam||
paśyanvedāntamānena sadya eva vimucyate|
dehātmajñāvajjñānaṁ dehātmajñānabādhakam||
ātmanyeva bhavedyasya sa necchannapi mucyate|
satyajñānānandapūrṇalakṣaṇaṁ tamaśaḥ param||
brahmānandaṁ sadā paśyankathaṁ badhyeta karmaṇā|
tridhāmasākṣiṇaṁ satyajñānandādilakṣaṇam||
tvamaḥśabdalakṣyārthamasaktaṁ sarvadoṣataḥ|
sarvagaṁ saccidātmānaṁ jñānacakṣurnirīkṣate||
ajñānacakṣurnekṣeta bhāsvantaṁ bhānumandhavad|
prajñānameva tadbrahma satyaprajñānalakṣaṇam||
evaṁ brahmaparijñānādeva matyor ’mr̥to bhavet|
tadbrahmānandamadvandvaṁ nirguṇaṁ satyaciddhanam||
viditvā svātmāno rūpaṁ na bibheti kutaścana|
cinmātraṁsarvagaṁ nityaṁ sampūrṇaṁ sukhamadvayam||
sākṣādbrahmaiva nānyo ’stītyevaṁ brahmavidāṁ sthitiḥ|
ajñāsyā duḥkhaughamayāṁ jñāsyānandamayāṁ jagat||
andhaṁ bhuvanamandhasya prakāśaṁ tu sucakṣuṣāṁ|
anante saccidānde mayi vārāharūpiṇi||
sthitē ’dvitīyabhāvaḥ syātko baddhaḥ kaśca mucyate|
svasvarūpaṁ tu cinmātraṁ sarvadā sardehinām||
naiva dehādisamghāto ghaṭavadṛśigocaraḥ|
svātmano ’nyadivābhātaṁ carācaramidaṁ jagat||

svātmamātratayā buddhvā tadasmīti vibhāvaya|
svasvarūpaṃ svayaṃ bhuñkte nāsti bhojyaṃ prthak svataḥ||
asti cedastitārūpaṃ brahmaivāstitvalakṣaṇam|
brahmavijñānasampannaḥ pratītamakhilam jagat||”- (Varāha Upaniṣad,
Verse 2.10-2.27)

Here we find that the *Upaniṣad* identifies the Supreme Self as Viṣṇu and also equates it with ‘*aham*’. Here Self or *Ātman* is described as ‘*sarvasākṣi*’, ‘*varṇāśramavivarjitam*’, ‘*saccidānandalakṣaṇam*’, ‘*prajñānam*’, ‘*cinmātram*’, ‘*nitya*’. *Varāha Upaniṣad*, though belonging in the *Vaiṣṇava Upaniṣad* category makes an echo of Śaṅkara’s doctrine of illusion where it announces ‘*bhāsamānamidaṃ sarvaṃ mānarūpaṃ paraṃ padam*’. Again the only way to achieve salvation according to this *Upaniṣad* is knowledge. The nature of salvation is the union of Supreme Self and individual self, ‘*sākṣādbrahmaiva nānyo ’stītyevaṃ brahmavidāṃ sthitiḥ*’. This *Upaniṣad* may claim an important place as it explores *Advaita* theory in such a beautiful way.

3.2.3.4. Concurrently another approach to absolute non- duality can be found out when some *Upaniṣads* declare their deity as the witness of the essence of the mortal world. *Vaiṣṇava Upaniṣads* sometimes define *Brahman* in the name of Kṛṣṇa or Nārāyaṇa as *nirguṇa* who is the spectator of all materialistic instincts. Again the *Upaniṣad* claims the Gods as the cause of subtle and gross elements. *Gopāla uttara tāpanīya Upaniṣad*¹⁶⁵, *VarāhaUpaniṣad*¹⁶⁶ set their example over this trend.

3.2.3.5. More or less all Indian philosophies focus on liberation, the ultimate goal. The major *Upaniṣads*, the *śruti prasthāna* of *Vedānta* philosophy discuss on liberation or salvation time and again. *Muṇḍaka Upaniṣad* states “*brahmaṃ vedo brahmaiva bhavati*”.¹⁶⁷ The echo of this idea is presented in *Nārāyaṇa Upaniṣad*-

¹⁶⁵ *Gopāla uttara tāpanīya Upaniṣad*. “*ayaṃ hi kṛṣṇa yo hi preṣṭhaḥ śarīradvayakāraṇam bhavati dvou suparṇou bhavato brahmanomaśbhūtastathetarō bhoktā bhavati|anyo hi sākṣī bhavatīti*”- Verse 1.6.

¹⁶⁶ *Varāha Upaniṣad*. “*viḥāya sākṣicaitanye mayi kuryādahaṃmatim| durlabhaṃ prāpya mānuṣyaṃ tatrāpi naraviGRAHAM*”-Verse 2.5.

¹⁶⁷ *Muṇḍaka Upaniṣad*. Verse 3.2.9.

“*ya evaṃ veda sa viṣṇureva bhavati*”.¹⁶⁸ On the same occasion *Vaiṣṇava Upaniṣads* also discuss on *Jīvanmukti* in their own way. *Rāmarahasya Upaniṣad* declares, “*tataḥ siddhamanurbhūtvā jīvanmukto bhavenmuniḥ*”.¹⁶⁹ But the text establishes the importance of *Rāma mantra* which can serve the religious seeker the *Jīvanmukti*. This kind of tendency sometimes becomes distinct from the means of *Jīvanmukti* as prescribed in *Vedānta* philosophy. *Mahā Upaniṣad* also states that,

“*ramate dhīryathāprāpte sādhvīvā’ntahpurājire|*
sā jīvanmuktatodeti svarūpānandadāyini”-(*Mahā Upaniṣad*, Verse 4.38)

3.2.3.6. Another mean of salvation is noticed in most of the *tāpanīya Upaniṣads*. Following the model of *Nṛsiṃha tāpanīya Upaniṣad*, these *Upaniṣads* claim that utterance of the formula king or *bījamantra* is the only way to get salvation. It is such formula that invokes the idol and demanded to worship the idol. Even every philosophical element come consequently, enter into this goal.

“*Om nṛsiṃhāya vidmahe vajranakhāya dhīmahi|*
tanno siṃhaṃ pracodayāt”-(*Nṛsiṃha pūrva tāpanīya Upaniṣad*, Verse 4.2.)
“*rāmamantra yo japet sa rāmo bhavatīti*”-(*Rāmarahasya Upaniṣad*, Verse 1.7)

3.2.4. Acceptance as Śrutimūla

3.2.4.1. As *Vedānta* philosophy has its root in the *Upaniṣads*, the ancient scholars used to quote from the *Upaniṣads* in support of their own theory or doctrine. As a result, all major *Upaniṣads* are mentioned in the treaties of *Vedānta* philosophy time and again as the *śrutimūla*. Now, regarding the acceptance of the *Vaiṣṇava Upaniṣad*, comes forth, i.e. whether these *Vaiṣṇava Upaniṣads* are quoted as the ‘*śrutimūla*’ in the *Vedānta* scriptures? To find out the answer a survey has been done where the commentaries on *Brahmasūtra* by the founder scholars of different schools of *Vedānta* philosophy are analysed. The result is presented here-

¹⁶⁸*Nārāyaṇātharvaṣira Upaniṣad*. Verse 2.

¹⁶⁹*Rāmarahasya Upaniṣad*. Verse 4.9.

3.2.4.2. This detailed survey of *Brahmasūtra* commentaries, authored by different teachers of *Vaiṣṇava Vedānta* schools records-

- Śaṅkarācārya quoted from *Mahānārāyaṇa Upaniṣad* to comment on the *Brahmasūtra* ‘śabdādeva pramitaḥ’¹⁷⁰ in his commentary on *Brahmasūtra*. Such as,

“*tasyaivamviduṣo yajñasyātmānaḥ yajamānaḥ śraddhā patnī*”- (*Mahānārāyaṇa Upaniṣad*, Verse 25.1.)

“*yasyāyamprātarmadhyandinaṃ ca tāni savanāni*”- (*Mahānārāyaṇa Upaniṣad*, Verse 25.1.)

“*tasmādbrahmaṇo mahimānamāpnoti*”- (*Mahānārāyaṇa Upaniṣad*, Verse 25.1.)

“*nyāsa ityāhurmanīṣiṇo brahmāṇam|brahma visvaḥ katamaḥ| svayambhūḥ prajāpatiḥ saṃvatsara iti*”- (*Mahānārāyaṇa Upaniṣad*, Verse 25.1.)

- In most of the cases Rāmānuja quoted from *Varāha Upaniṣad*¹⁷¹, *Nṛsiṃha tāpanīya Upaniṣad* and *Mahānārāyaṇa Upaniṣad* and other *Vaiṣṇava Upaniṣads* in his *Śrībhāṣya*, commentary on *Brahmasūtra*. They are-

“*eko ha vai nārāyaṇa āsīnna brahma neśāno nāpo nāgnīṣomou neme dyāvāpṛthivī na nakṣatrāṇi na sūryo na candramāḥ*”- (*Mahā Upaniṣad*, Verse 1.1.)

“*tadāhureko ha vai nārāyaṇa āsīnna brahma na īśāno nāpo nāgnīṣomau neme dyāvāpṛthivī na nakṣatrāṇi na sūryaḥ sa ekākī nara eva*”- (*Mahā Upaniṣad*, Verse 1.1)

“*esa ekākī na rameta*”- (*Mahā Upaniṣad*, Verse 1.1)

¹⁷⁰ Bādarāyaṇa. *Brahmasūtra* 1.3.24.

¹⁷¹ Infra. Appendix 1.

“tatra suptasya devasya nābhau “padmamajāyata|tasmin padme mahābha
vedavedāṅgapāragah||brahmotpannaḥ sa tenoktaḥ prajāḥ sṛjamahāmate||”-
(Nṛsiṃha pūrva tāpanīya Upaniṣad, Verse 3.1.)

“sṛṣṭā nāraṃ toyamantaḥ stito’ham yena syānme nāma nārāyaṇayeti| kalpe
kalpe tatra śayāmi bhūyaḥ suptasya me nābhijaṃ syāt yathābjam|| ebaṃ
bhūtasya me devi nābhipadme caturmukhaḥ|| utpannaḥ sa mayā proktaḥ
prajā sṛja mahāmate||”-(Varāha Upaniṣad, Verse 2)

“nārāyaṇaḥ paraṃ brahmatattvaṃ nārāyaṇaḥ paraḥ| nārāyaṇaḥ paro
jyotirātmā nārāyaṇaḥ paraḥ||”- (Mahānārāyaṇa Upaniṣad, Verse 11.4)

“viśvaṃ nārāyaṇaṃ devamakṣaraṃ paramaṃ prabhum||”-(Mahānārāyaṇa
Upaniṣad, Verse 11.4)

- Following Rāmānuja, Nimbārka in his *Vedānta Pārijāta Sourabha*, also quoted some portions from *Mahānārāyaṇa Upaniṣad*,¹⁷² *Nṛsiṃha tāpnīya Upaniṣad*,¹⁷³ *Vāsudeva Upaniṣad*¹⁷⁴ etc. to comment on *Brahmasūtra*. Example,

“annamayaprāṇamayamanomaya vijñānamayānandamayā me
śudhyantām||”-(Mahānārāyaṇa Upaniṣad, Verse 20.21)

“tadāhureko ha vai nārāyaṇa āsīnna brahma na īśāno nāpo nāgnīṣomau
neme dyāvāprthivī na nakṣatrāṇi na sūryaḥ sa ekākī nara eva||”- (Mahā
Upaniṣad, Verse 1.1)

“tadāhureko ha vai nārāyaṇa āsīnna brahma na īśāno nāpo nāgnīṣomau
neme dyāvāprthivī na nakṣatrāṇi na sūryaḥ sa ekākī nara eva||”-(Mahā
Upaniṣad, Verse 1.1)

¹⁷² Infra. Appendix 1.

¹⁷³ Infra. Appendix 1.

¹⁷⁴ Infra. Appendix 1.

“*tasya dhyānāntaḥsthasya lalāṭānnyakṣaḥ śūlapāṇiḥ puruṣo jāyate*”-(*Mahā Upaniṣad*, Verse 1.1)

“*nārāyaṇadbrahmā jāyate|| nārāyaṇādindro jāyate|| nārāyaṇātprajāpatiḥ prajāyate|| nārāyaṇāddvādaśādityā rūdrā vasavaḥ sarvāṇi cchandāmsi|| nārāyaṇātpravartante|| nārāyaṇe pralīyante*”- (*Nārāyaṇa atharvaśira Upaniṣad*, Verse 1.1)

“*tadviṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ|divīva cakṣurātamaḥ|tadviprāso vipanyavo jāgrvāmsaḥ samindhate|viṣṇoryatparamaṁ padamiti tadetanniṣkāmasya bhavati tadetanniṣkāmasya bhavati||*”-(*Nṛsiṃha pūrva tāpnīya Upaniṣad*, Verse 8.3)

“*na ca punarāvartate na ca punarāvartate ityāha bhagavānvāsudevaḥ|*-(*Vāsudeva Upaniṣad*, Verse 1)

“*sapta prāṇāḥ prabhavanti tasmātsaptārciṣaḥ samidhaḥ sapta jihvāḥ|*”-(*Mahānārāyaṇa Upaniṣad*, Verse 8.4)

“*satataṁ tu śirābhistu lambatyākośasannibham|*”- (*Mahānārāyaṇa Upaniṣad*, Verse 11.9)

“*yataḥ prasūtāḥ jagataḥ prasūtī toyena jīvānvisasarja bhūmyām| yataḥ oṣadhībhiḥ puruṣānpaśūṁśca viveśa bhūtāni carācarāṇi|*”-(*Mahānārāyaṇa Upaniṣad*, Verse 1.4)

- Madhva emphasised on *Gopāla tāpanīya Upaniṣad* in his commentary on *Brahmasūtra*.¹⁷⁵ To comment on the *sūtra* ‘*śrutatvācca*’¹⁷⁶ he quoted from *Gopāla uttara tāpanīya Upaniṣad*.-

“*eko devaḥ sarvabhūteṣu gūḍhaḥ sarvyāpī sarvabhūtāntarātmā| karmādhyakṣaḥ sarvabhūtādhivāsaḥ sākṣī cetā kevalo nirguṇaśca|*”-(*Gopāla pūrva tāpanīya Upaniṣad*, Verse 1.19)

¹⁷⁵ Infra. Appendix 1.

¹⁷⁶ Bādarāyaṇa. *Brahmasūtra* 1.1.24.

- In this regard mention should be done of Baladeva Vidyābhūṣaṇa who also quoted from *Gopāla tāpanīya Upaniṣad* to support his comments on *Brahmasūtra* in his *Govindabhāṣya*.¹⁷⁷-

“*taṃ pīṭhasthaṃ ye ’nubhajanti dhīrāsteṣāṃ sukhaṃ śāśvataṃ netareṣāṃ*||”-(*Gopāla pūrva tāpanīya Upaniṣad*, Verse 1.5.)

“*Om saccidānandarūpāya kṛṣṇākliṣṭakāriṇe|
namo vedāntavedyāya gurave buddhisākṣiṇe*||”-(*Gopāla pūrva tāpanīya Upaniṣad*, Verse 1.1.)

Hence it can easily be said that some *Vaiṣṇava Upaniṣad*, especially the older compositions were accepted by the *Vaiṣṇava Vedānta ācāryas* and they admitted the authenticity of these *Upaniṣadic* texts.

3.3. Relation with *Śāṃkhya*

3.3.1. *Śāṃkhya* is a dualist philosophy. Ācārya Kapila is the founder of this doctrine of philosophy. The philosophy based on two prime principles, i.e. *Prakṛti* and *Puruṣa*. This *Prakṛti* is the assimilation of three attributes, *sattva*, *rajas* and *tamas*. According to the doctrine, when these three *guṇas* are in action then it is called the prime situation of *Prakṛti* and their stability is the state of *prakṛtilaya*. But *Puruṣa* is different state from these three *guṇas*. Thus *Śāṃkhya* says,

“*saṅghātaparāthavāt triguṇādiviparyayādadhīṣṭhānāt|
puruṣo ’sti bhokṛḥbhāvāt kaivalyārthaṃ pravṛtteśca*||”-(*Śāṃkhya-Kārikā*, Verse 17.)

Śāṃkhya is oldest theory of doctrine in Indian philosophical tradition. Thus it can be seen that the major *Upaniṣads* have shown much more influences of this philosophy in their literatures. *Chāndogya Upaniṣad* mentions about these three attributes time and again. Besides that *Śvetāśvatara Upaniṣad* describes *Prakṛti* in its own way.-

¹⁷⁷Infra. Appendix 1.

“ajāmekāṃ lohitaśuklakṛṣṇāṃ bahnīḥ prajāḥ sṛjamānāṃ sarūpāḥ|
ajo hyeko juṣamāṇo ’nuśete jahātyenāṃ bhuktabhogāmajo ’nyaḥ||”¹⁷⁸

[“You are black as bird, green with red- eyes,
You are pregnant with lightning like a cloud,
You are the seasons and seas,
You are beginningless, all- pervading
out of you are produced all the worlds.”]¹⁷⁹

On the other hand *Praśna Upaniṣad* describes *Puruṣa* in its own way.-

“tasmai sa uvāca|| ihaivāntaḥ śarīre soṃya sa puruṣo yasminnetāḥ
ṣoḍaśakalāḥ prabhavantīti||”¹⁸⁰

[“The Puruṣa creates 1) the Prāṇa, as the most important thing, on whose departure and stay depend his own departure and stay; out of it 2) Śraddhā, the faith, with which we are already acquainted in the Five- Fire Teaching as the most primitive germ of man; 3-7) the five elements, whereby the nominative vāyur, āpas are to be explained as being due to the utilisation of a verse; 8) indriyam, the ten sense organs looked upon as a unity; 9) manas, 10) annam, food, 11) vīryam, the strength depending on it; 12) tapas, 13) mantrāḥ, the hymns and the formulae, 14) karnam, the deed based on them, 15) lokāḥ, the worlds whose acquisition is conditioned by the deed; 16) nāman, as the individual distinctness.”]¹⁸¹

3.3.2. In the case of *Vaiṣṇava Upaniṣads*, they sometime offer some glimpses of *Sāṃkhya* philosophy besides supporting the doctrine of *Advaita* philosophy. *Mahā Upaniṣad* pursues the goal of showing Nārāyaṇa as the higher being in comparison to the principles of *Sāṃkhya* system. *Sāṃkhya* accepts twenty-five fold principles. They are-

1 *Prakṛti* +1 *Puruṣa*+ 7 *Prakṛtīvikṛti*+ 16 *Vikṛti*

¹⁷⁸ Śvetāśvatara Upaniṣad. Verse 4.5.

¹⁷⁹ Paul Deussen. *Sixty Upaniṣads of the Veda*, Vol. 1, p. 315.

¹⁸⁰ *Praśna Upaniṣad*. Verse 6.2.

¹⁸¹ Paul Deussen. *Sixty Upaniṣads of the Veda*, Vol. 2, p. 602.

Amongst them *prāṇa* and *Ātmā* are not included. But this very *Upaniṣad* not only accepts these elements as the principles of *Puruṣa*, rather claims that Nārāyaṇa projects Himself as “*pañcaviṁśatiḥ puruṣaḥ*”.

“*daśendriyāṇi mana ekādaśam tejah| dvādaśoahamkārah| trayodaśakah prāṇaḥ| caturdśa ātmā| pañcadaśī buddhiḥ| bhūtāni pañcatanmātrāṇi| pañcamahābhūtāni| sa ekaḥ pañcaviṁśatiḥ puruṣaḥ*”-(*Mahā Upaniṣad*, Verse 1.1)

[“Therein originated fourteen *Puruṣas* (men) and a girl, viz: the ten *Indriyas*, the *Manas* as the eleventh, the *Tejas* as the twelfth, the *Ahamkāra* as the thirteenth, as fourteenth the *Prāṇa*, it is the *Ātman*, as fifteenth the *Buddhi*. Besides the five subtle elements and the five gross elements. This is the twentyfivefold *Puruṣa*. The (primordial) *Puruṣa* appointed him the creator. Yet his creatures are not born without the year, but they are born from the year.”]¹⁸²

3.3.3. This *Prakṛti Puruṣa* theory of *Sāṃkhya* system is sprouted over the *Vaiṣṇava Upaniṣads* in various forms. *Rādhā Upaniṣad* shows a noticeable signature on this path. It states that, *Rādhā* and *Kṛṣṇa* have one intellect, one mind, one soul and even one face. Again making resemblance with *Śākta Tantra* and *Sāṃkhya* system of philosophy, the nature (*Prakṛti*) and *Puruṣa* relation is described in this text in the form of coupled deities *Rādhā-Kṛṣṇa*. Here *Rādhā* is portrayed as a fundamental self accordingly to the *Sāṃkhya*, where nature *Prakṛti* is considered as a free being with all capabilities.

The same utterance can be found in *Rāma tāpanīya Upaniṣad*, where *Sītā* is considered as the prime nature.

“*prakṛtyā sahitaḥ śyāmaḥ pītavāsā jaṭādhārah*”-(*Rāma pūrva tāpanīya Upaniṣad*, Verse 3.7)

“*sā sītā bhavati mūlaprakṛtisamjñitā*”

¹⁸² Paul Deussen. *Sixty Upaniṣads of the Veda*, Vol. 2, p. 800.

praṇavatvātprakṛtiriti vadanti brahmavādinah”||-(*Rāma uttara tāpanīya Upaniṣad*, Verse 4)

[“That exalted Sītā,
She who’s called the Mūla-Prakṛti;
Because she Praṇava (Om-sound) is,
So the Brahman-knowers call her Prakṛti.”]¹⁸³

3.3.4. In this regard mention should be done of *Gopāla uttara tāpanīya Upaniṣad*. It says, “*kṛṣṇātmikā jagatkrtrī mūlaprakṛtirukmiṇī*”¹⁸⁴ Although Vaiṣṇavism emphasis on Rādhā- Kṛṣṇa sub-sect, still this very *Upaniṣad* gives a separate place to Rukmiṇī. This *paurāṇic* character is to be told as the wife of Kṛṣṇa¹⁸⁵. But here she is praised as the prime element to cosmos the Universe. It is called *Mūlaprakṛti*.

3.3.5. There can be seen another tendency in *Vaiṣṇava Upaniṣadic* literature to emphasis the popularized philosophy which is actually an amalgamation of all philosophical thoughts. Three *guṇas*, viz. *sattva*, *rajas* and *tamas* in some *Upaniṣads* like *Kṛṣṇa Upaniṣad* are categorized as the section of *Māyā*, which also has a similarity with *Advaita Vedānta* thoughts. In *Advaita Vedānta* ‘*ajñāna*’ is ‘*triguṇātmakam*’. It can be assumed that this is the influence of *Sāṃkhya* system. According to *Sāṃkhya* illusion is nothing but the occurrence of intelligence. It is caused by these three attributes.

“*eṣa pratyayasargo viparyayāśaktituṣṭisishyākhyākhyah*
guṇavaiṣamya vimardāttasyā ca vedāstu pañcāśat”¹⁸⁶

In this regard *māyā* or illusion can be considered into three categories. – “*māyā sā trividhā proktā sattvarājasatāmasī*”¹⁸⁷.

¹⁸³ Paul Deussen. *Sixty Upaniṣads of the Veda*, Vol. 2, p. 602.

¹⁸⁴ *Gopāla uttara tāpanīya Upaniṣad*, Verse 1.17.

¹⁸⁵ Cf. Sudhādhīracandra Sarkāra. *Paurāṇika Abhidhāna*, p. 474.

¹⁸⁶ *Sāṃkhyakārikā*. Verse 46.

¹⁸⁷ *Kṛṣṇa Upaniṣad*. Verse 4.

Another form of popularized philosophy can be found in the same Upaniṣadic text when it explains that greed and anger are two demons in the present era. –

“*lobhakrodhādayo daityā kalikālastiraskṛta*”¹⁸⁸.

3.4. Relation with *Yoga*

3.4.1. *Yoga* is an independent system of philosophy that based on concentration of mind. Patañjali said, ‘*yogaścittavṛttinirodhaḥ*’.¹⁸⁹ In Pāṇini’s time, i.e. pre-buddhist the word ‘*yoga*’ had attained its technical meaning and he distinguished this root ‘*yuja samādhau*’¹⁹⁰ where the root verb ‘*yuj*’ was used in the sense of concentration. Pāṇini distinguished the *sūtra* from his *sūtra* ‘*yujir yoge*’, where root ‘*yujir*’ was used in the sense of connecting.¹⁹¹ ‘*Yuj*’ in the first sense is seldom used as a verb. A consideration of Pāṇini’s rule ‘*tadasyabrahmacaryam*’¹⁹² shows that not only different kinds of asceticism and rigour which passed by the name of *brahmacarya* were prevalent in the country at the time of Pāṇini, but associated with these had grown up a definite system of mental discipline which passed by the name of *yoga*.¹⁹³

Generally it is four types¹⁹⁴ -

1. *Rāja yoga*
2. *Haṭha yoga*
3. *Mantra yoga*
4. *Laya yoga*

However the term *yoga* is used rather loosely in the philosophical literature. The general meaning of this term appears to be the skill of performing acts. *Gītā* says,

¹⁸⁸ *Kṛṣṇa Upaniṣad*. Verse 9.

¹⁸⁹ *Pātañjala Yogadarśana. Sūtra* 2.

¹⁹⁰ *Aṣṭādhyāyī. Sūtra* 4.68.

¹⁹¹ Cf. S.N. Dasgupta. *History of Indian Philosophy*, Vol. p. 226.

¹⁹² *Aṣṭādhyāyī, sūtra* 5.1.94.

¹⁹³ Cf. S.N. Dasgupta. *History of Indian Philosophy*, Vol. p. 226. Footnote 6.

¹⁹⁴ Cf. S.G. Desai. *The Later Upaniṣads-A Critical Study*, p. 305.

“*buddhiyukto jhātīha ubhe sukṛtaduṣkṛte|*
tasmād yogāya yujyasva yogaḥ karmasu kouśalam”¹⁹⁵

Patañjali in his ‘*Yogasūtra*’ mentions that the *yoga* system has eight limbs, whose proper usages can demolish the impurity of mind.-

“*yogāṅgānuṣṭhānādaśuddhikṣaye jñānadīptirāvivekakhyātēh*”¹⁹⁶

To him these eight limbs are,

yama (discipline), *niyama* (self-restraint), *āsana* (sitting), *prāṇāyama* (stretching), *pratyāhāra* (suppression), *dhāraṇā* (concentration), *dhyāna* (profound, abstract meditation) and *samādhi* (putting together, joining, combining with, union, harmonious whole, trance).

“*yama-niyamāsana-prāṇāyāma-pratyāhāra-dhāraṇā-dhyāna*
samādhayo ’ṣṭāvaṅgāni”¹⁹⁷

3.4.1.1. *Cakras in the Body*

The *cakras* or plexus play an important role in the *yoga* practice. Generally six *cakras* are recognized as the prime *cakras*, but in some *Upaniṣads* even nine or ten *cakras* are described.

- i. ***Mūlādhāra cakra***: *Mūlādhāra cakra* is called *Ādhāra* or *Brahma cakra*. *Kuṇḍalīni śakti* is asleep there at the root of pericarp. One should meditate upon it still it is awakened¹⁹⁸.

¹⁹⁵ Śrīmadbhagavata gītā. Verse 2.50.

¹⁹⁶ Patañjali. *Pātañjala Yogadarśana, sūtra* 2.28.

¹⁹⁷ Patañjali. *Pātañjala Yogadarśana*, Verse 2.29.

¹⁹⁸ Cf. S.G. Desai. *The Later Upaniṣads-A Critical Study*, p. 317.

- ii. ***Svādhiṣṭhāna cakra***: This is red coloured six petalled and situated at the root of the genitals. In that place one should think of *Śiva-līṅga* facing the west¹⁹⁹.
- iii. ***Nābhi cakra***: The third *cakra* is *Nābhi cakra*. One obtains all fruits of meditations by meditating upon the *Kuṇḍalīni* power in this *cakra*.
- iv. ***Hṛdaya cakra***: It looks like central part and has its face turned downwards. One can bring all people under one's way by awakening this *cakra*.
- v. ***Viśuddhi cakra***: The fifth *cakra* is in the throat and it is called *ViśuddhiCakra*.
- vi. ***Ājñā cakra***: The sixth *cakra* is in the middle of eyebrows and has two petals. It is called *Ājñā cakra*.

By passing through these *cakras* of the *kuṇḍalīni* the *yogin* enjoys the Supreme happiness of the self.

3.4.1.2. Besides *Vaiṣṇava Upaniṣads* there are several *Yoga Upaniṣads* who worship Viṣṇu as a great *yogin*. *Yogakuṇḍalī Upaniṣad* and *Yogaśikhā Upaniṣad* declare that a *yogin* is required to penetrate through the knot of Viṣṇu before piercing through the knot of Rudra²⁰⁰. *Triśikhī brāhmaṇa Upaniṣad* claims Viṣṇu as the presiding deity of *suṣumnā nāḍī* placed in the middle of the body²⁰¹. The *Upaniṣad* also declares that Viṣṇu is at the end of *turīya* condition.

3.4.1.3. Besides them *Dhyānabindu* and *Jābāla Upaniṣads* explore the position of Mahāviṣṇu is of the colour of *Atasī*. He is firmly established in the region of navel and He should be conceived along with *pūraka*²⁰². Where Viṣṇu enjoys the position of *īḍa nāḍī* in *Jābāla Upaniṣad*, there *Yogaśikhā Upaniṣad* states that the body is the temple of Viṣṇu²⁰³. Ten *nāḍīs* provide ten gateways of the

¹⁹⁹ Cf. S.G. Desai. *The Later Upaniṣads-A Critical Study*, p. 317.

²⁰⁰ *Yogakuṇḍalī Upaniṣad*. “jvalanāghātapavanāghātairunnidritoahirāt| brahmagrantiḥ tato bhitvā viṣṇugrantiḥ bhinattayataḥ|| rudragrantiḥ ca bhittiāiva kamalāni bhinatti śaṭ|”-Verse 1.85-86.

²⁰¹ *Triśikhībrāṇopaniṣad*. “vaiṣṇavī brahmanāḍī ca nīrvāṇaprāpti paddhatiḥ|”-Verse 68.

²⁰² *Dhyānabindu Upaniṣad*. “atasīpuṣpasāṅkāśaṁ nābhīsthāne pratiṣṭhitam| caturbhujaṁ mahāviṣṇuṁ pūrakeṇa vicintayet|”- Verse 30.

²⁰³ *Yogaśikhā Upaniṣad*. “bindunādamahālīṅgaviṣṇulakṣmīniketamnam| viṣṇvālayaṁ proktaṁ siddhidam sarvaṁ dehinām|”- Verse 5.4.

body which shows its resemblance with a city. *Nāḍīs* are perflated by the winds that covered by ten senses. The whole system is compared as a great forest where one can easily practice six kinds of *yoga*. It is provided with the lamp of four *Vedas*, the abode of the *Bindu*, *Nāda*, The great *Liṅga*, Viṣṇu and Lakṣmī. The body thus is the temple of Viṣṇu, bestowing *siddhi* or powers on mortals.

3.4.2. Yoga in Vaiṣṇava Upaniṣads

3.4.2.1. Though the word *yoga* first appears in a technical sense in the major *Upaniṣads* like *Taittirīya*, *Kaṭha Upaniṣads* etc., but the true sense of *yoga* is explained in *Mahānārāyaṇa Upaniṣad*. The text considers this practice as arranging or harnessing. *Yoga in Vaiṣṇava Upaniṣads* shows resemblance the theology of *Upāsanā* or meditation. Thus the life of *brahmacārins*, as depicted in the *Vaiṣṇava Upaniṣads* endorses the process of purity of heart that can help one to devote to the deity with complete surrender. *Vāsudeva Upaniṣad* can be recognized as the pioneer in this matter. The modes of attainment of the deity is quite relevant with the utterance of *Yoga Upaniṣads* like *Yogatattva* or *Yogaśikhā Upaniṣads*. *Vāsudeva Upaniṣad* declares that the *yogin* will attain identity of Vāsudeva through complete surrender of mind to the Lord whose image is manifested in the middle of the *Ūrdhvaṇḍra* mark over the chest. One also can see him in the middle of the lotus of the heart where a minute spark is shining. The description of Nārāyaṇa in *Mahānārāyaṇa Upaniṣad* and in *Vāsudeva Upaniṣad* as the pointed flame in the heart appears to be entirely in the manner of *Yogaśikhā* and *Yogatattva Upaniṣads*. Such as,

“*nīlatoyadamadhyasthā vidyullekheva bhāsurā|*
nīvāraśūkavattanvī pītābhā syāttanupamā||
tasyā śikhāyā madhye paramātmā vyavasthitā|
sa brahma sa śivaḥ sendraḥ soakṣaraḥ paramaḥ svarāt||
athāto yoga jihvā me madhuvādinī|
ahameva kālo nāhaṁ kālasya||” –(*Mahānārāyaṇa Upaniṣad*, Verse 11.12-15)

[“In the midst of the pointed flame
Is enthroned the highest world soul

He is Brahmā, Śiva, Hari, Indra.
This eternal, the highest Lord.”²⁰⁴

Yogaśikhā Upaniṣad also claims the same.²⁰⁵

3.4.2.2. Apart from this feature, a complete distinguishing characteristic of *Vaiṣṇava yoga* system is depicted in *Varāha Upaniṣad*. Again emphasising on *samādhi* and *dhyāna* this particular *Upaniṣad* describes the practice of *yoga* in a philosophical point of view. The *Upaniṣad* clearly states the mode of *samādhi* is nothing but the absolute absorption of particular one thought, i.e. thought of Supreme Self in mind. Moreover, in the description of *yoga* this *Upaniṣad* declares some facts that lead to the idea of *dhyāna* as the prime means of liberation. According to the text, mind is the main organ amongst all internal organs and *yogin* will get liberated when they manifest the thought of Supreme Self in that mind and separate themselves from all the mortal livings to make them completely absorbed in that thought. It is evident that the practical format of *yoga*, i.e. the process of awakening *Kuṇḍalīni* is not the focal point in all these *Vaiṣṇava Upaniṣads* but an approach to make the practice easy to the *brahmacārins* and make it more philosophical than practical can be seen in these *Upaniṣads*. If *dhyāna* is considered as the complete absence of hearing, *āsana* is considered as the confirmed knowledge brought about the conviction, then the *Vaiṣṇava Upaniṣads* are quite associated the *yoga* system. In this regard it is also noticeable that two most important topic in *yoga* system of philosophy, i.e. *Praṇava* and *Om* are also closely related to the *Vaiṣṇava Upaniṣads*, as Viṣṇu Himself enjoys the position of Superior in this octo- syllabic *mantra*, “*Om namo Nārāyaṇa*”. This octo-syllabic metrical line declares that,

Om= 1 syllable

namo= 2 syllable

Nārāyaṇa= 3 syllable

²⁰⁴ Paul Deussen. *Sixty Upaniṣads of the Veda*, Vol.1. p. 259.

²⁰⁵ *Yogaśikhā Upaniṣad*. “*ādityamaṇḍalaṁ divyaṁ rasmijvālāsamakulam|tasya madhyagato vahnih prajvaloddīpavartivat||*”-Verse 1.5

Yogaśikhā Upaniṣad. “*dīpaśikhāyām yā mātṛā sā mātṛā parameṣṭhinaḥ||*”-Verse 2.1

The *Upaniṣads* further announces that one who studies the octo- syllabic metrical line of Nārāyaṇa reaches the full span of life without a miss up, he enjoys happiness offspring, growth of prosperity, possession of cattle, and he further participates in immortality.²⁰⁶

3.4.2.3. *Varāha Upaniṣad* presents ten *yamas* and *niyamas*.²⁰⁷ Alike other *yoga Upaniṣads* *Varāha Upaniṣad* also explains the list of *yamas* and *niyamas*, but in the *Vaiṣṇava yoga* pattern. *Śāṇḍilya Upaniṣad* explains the *yamas* and *niyamas*,²⁰⁸ following *Haṭha Yoga Pradipikā*.²⁰⁹ They are-

1. *ahiṃsā* : peacefulness
2. *satya* : honesty
3. *asteya* : not burglary
4. *brahmacarya* : celibacy
5. *kṣamā* : pity
6. *dhṛti* : strength
7. *dayā* : kindness
8. *ārjava* : non-insincerity, genuineness
9. *mitāhāra* : healthy diet
10. *śauca* : cleanliness, hygiene

The *Varāha Upaniṣad*²¹⁰ along with the *Śāṇḍilya Upaniṣad*,²¹¹ suggests ten *niyamas* in the sense of constructive duties, enviable behaviors, and regulation.

²⁰⁶ Paul Deussen. *Sixty Upaniṣads of the Veda*, vol.2. p. 804.

²⁰⁷ *Varāha Upaniṣad*. “*ahiṃsā satyamsteyaṃ dayārjavam|| kṣamā dhṛtimitāhāraḥ śoucam ceti yamā daśa||*”- Verse 5.12-13.

²⁰⁸ *Śāṇḍilya Upaniṣad*. “*tatrāhiṃsāsatyāsteyabrahmacaryadayājapakṣamādhṛtimitāhāraśoucāni ceti yamā daśa||*”- Verse 1/1.

²⁰⁹ *The Hatha Yoga Pradipika*. Eng. Trans. Svataṃmarama: “*atha yama- niyamāḥ ahiṃsā satyamasteyaṃ varahayarcarjama kṣamā dhṛtiḥ dayārjabvaṃ mitāhāraḥ śoucam caiva yamā daśa||*”- Verse 17.

²¹⁰ *Varāha Upaniṣad*. “*tapasḥ santoṣā māstikyaṃ dānamīśvarapūjanam|| siddhāntaśravanaṃ caiva hīrmatīśca japo vratam| ete hi niyamāḥ proktā daśadhava mahāmate||*”-Verse 5.14.

²¹¹ *Śāṇḍilya Upaniṣad*. “*tapasḥsantoṣāstikya dāneśvarapūjanahīmatijapovratāni daśa niyamāḥ||*”- Verse 1.2.

-
1. **tapas**: persistence, perseverance in one's purpose, penance austerity.
 2. **santoṣa**: contentment, acceptance of others and of one's circumstances as they are the means of joy.
 3. **āstika**: belief in God, conviction in *Vedas* or *Upaniṣads*.
 4. **dāna**: generosity, charity, sharing with others.
 5. **īśvarapūjana**: worship of God or Supreme Self.
 6. **siddhāntaśravaṇa**: listening to the ancient scriptures, texts about ethics, values, and principles.
 7. **hrī**: regret and acceptance of one's past, modesty, humility.
 8. **matī**: think and imitate to understand, bring together conflicting ideas.
 9. **japa**: *mantra* repetition, reciting prayers.
 10. **vrata**: keeping promises, fast rituals, observing pilgrimage and *yajña*.

3.4.2.4. It can be seen from this study that these *Vaiṣṇava Upaniṣads*, related to the *yoga* system, do not advocate any doctrine going against the *Śruti*. They thus propound oneness of the soul and follow the *Advaita Vedānta* doctrines. There has been a synthesis of the sectarian worship of the tāntric method of adoration and *mantra pūjā* in the treatment of the different yogic practices describes in these *Upaniṣads*.

3.5. Relation with *Tantra*

3.5.1. *Tantra* is not a different culture of ritualistic practice. In fact every sect those developed after Vedic ritualistic imposition of the society has their own *tantra* system. Surprisingly the ways carry some same simile with each other. In this regard mention of the *AtharvaVeda* is to be done here as it seems to be the authority of *tantra* culture. It can be so, because *AtharvaVeda* emphasize on mortal world and heavenly happiness. It announces some incantation to abolish demons, poisonous creatures and whoever is harmful to human life. If so, then the question must be arise that *Vaiṣṇava Upaniṣads* where emphasize on liberation there these kind of thought and *ācāras* are contradictory or not. In this regard it is considered that the entire *Vaiṣṇava Upaniṣads* stuck their roots to *Vedānta sūtras* which denote

sādhana-catuṣṭayas, i.e. *viveka*, *vairāgya*, *śaṭhsampatti* and *mumukṣutva*. Again *tantra* also shares same philosophical thoughts. According to *tantra* system *śubhecchā* is one of the *sādhana catuṣṭaya* those are mentioned in *Vedānta* philosophy.

3.5.2. The influence of *tantras* on the method of worship is clearly seen when the seers use some mystical t̄āntric words as the part of *mantras* they recommended for the worship of the deities. Amongst *Vaiṣṇava Upaniṣads*, especially *tāpanīya Upaniṣads* hold such practice of t̄āntric worship of the deities in the *Vaiṣṇava* cult.

3.5.3. T̄āntric Syllables

There are certain syllables which represent some definite things. Thus “*ka*” is used for *kāma*, “*e*” for *yonī*, “*i*” stands for Goddess *kamalā*, “*la*” for Lord *Vajrapāni Indra*, “*hrīm*” is used for *guha*, “*sa*” stands for *jīvātman*, “*ha*” represents *Paramātman*, “*ka*” represents *mātariśva-vāyu* and “*hrīm*” stands for *māyā*.

3.5.4. Mantra

Mantra is the essential part of *tantra*. *Tantra* system of religion stands upon the hymns which are of course quite distinct with their applications and syllables from the Vedic hymns. In the cult of *Vaiṣṇava tantra*, which the *Vaiṣṇava Upaniṣads* promulgate, *mantra* carries innumerable significance. They are not so dissimilar from Vedic hymns; rather quite interlinked. In this regard one should not forget that the system of *mantra* to praise the God and their applications and techniques of their utterance is the age old production of Vedic rituals. Thus it is acceptable fact that the usages of *mantra* in any kind of rituals may follow the basic system of Vedic *mantra* oriented ritualistic norms. Thus the t̄āntric norms in *Vaiṣṇava Upaniṣads* are also quite similar with Vedic hymns but they follow the t̄āntric application system to establish the *tantra* cult in *Vaiṣṇava* religion.²¹²

3.5.5. Nyāsa

²¹²Infra. 5.6. *Bhakti* in *Vaiṣṇava Upaniṣads*

Nyāsa means placing or fixing. This is to be performed by touching by various limbs of the body. There are different *mantras* to be recited with reference to each *nyāsa*. Thus for example the *Nṛsiṃha pūrva tāpanīya Upaniṣad* describes the following *nyāsas* with reference to the worship of the deity.²¹³

1. *Oṃ hṛdayāya namaḥ.*
2. *Oṃ śirase svāhā.*
3. *Oṃ śikhāyai vaṣaṭ.*
4. *Oṃ kavacāya hum.*
5. *Oṃ astrāya faṇ.*

3.5.6. Yantras and Cakras

It can be said that *yantra* is used as a complementary to *mantra*. When a *mantra* is geometrically represented in certain triangles and curves, which are considered to be effectual to fulfill the desire, it becomes the *yantra*. Again the *cakras* are worshiped in triangular, curvy or circular forms. It is thought of the seers that *yantra* and *cakra* enable a man to induce woman and to paralyze or kill enemies. In fact they are endowed with an esoteric power, which may be used either for good or evil purpose.

3.5.6.1. Nārāyaṇa Yantra

In this *yantra* “*Oṃ namo lakṣmī- nārāyaṇa*” is written at the center and then a triangle is drawn round it. On the three sides of triangle the names of three *śaktis* such as *Prabhā śakti* (at the base), *Āvaraṇa śakti* (to the right of the worshipper) and *Vikṣepa śakti* (to his left) respectively are written.²¹⁴ Around the triangle a

²¹³*Nṛsiṃha pūrva tāpanīya Upaniṣad*. Verse 2.2.

²¹⁴*Nārāyaṇa pūrva tāpanīya Upaniṣad*. “*trikoṇaṃ prathamam bhavati|dvitīyaṃ śaṭkoṇaṃ bhavati|vṛttamaṣṭadalaṃ tṛtīyaṃ| caturthaṃ dvādaśadalaṃ| pañcamam ṣoḍaśadalaṃ| caturviṃśatiḥ ṣaṣṭhaṃ| dvātriṃśatiḥ sapṭamam|aṣṭamam bhūpuram| evaṃ yantram samālikhet|madhye lakṣmīnārāyaṇam vikṣepaśaktiāvaraṇam śaktipraśaktitrikoṇadevatāḥ śaṭkoṇaṃ vṛddhokādayaḥ pūjyāḥ|sarvajñānityatṛptyanādibodhasvatantranityamaluptānantamśaṭkoṇaśaktay*” - Verse 6.1.

hexagon is drawn. On the exterior side of the diagram there are six *śaktis*: *sarvajñāni*, *nitya*, *tr̥pti*, *anādibodha*, *svatantra*, *aluptānanta*. Around this hexagon a circle is drawn, which includes eight petalled lotus. In the eight petals eight names are written: Sanaka, Sanandana, Sanatsujāta, Sanatkumāra, Sanātana, Nārada, Tumburu and Samanta.

Around that circle another circle is drawn in which sixteen-petalled lotus that is covered with sixteen names, one on each. They are- ten incarnations of Viṣṇu, five names of Śiva and the word *Parameśvara*.²¹⁵ In this way another circle is drawn around that circle on which twenty-four possessions of Viṣṇu are written on it in the same pattern: *San̥kha*, *Cakra*, *Gadā*, *Padma*, *Khaḍga*, *Śrīvatsa*, *Kaustubha*, *Vanamālā*, *Kirīṭa*, *Kuṇḍala*, *Keyūra*, *Hāra*, *Aṅgada*, *Śṛṅga*, *Śara*, *Nandaka*, *Padma*, *Veṇu*, *Barhipiṅga*, *Śeṣa*, *Ananta*, *Garuḍa*, *Viṣvaksena* and *Brahmā*.

There is *bhūpura* around all these diagrams which are presided over by the following eight: Airāvata, Puṇḍarika, Vāmana, Kumuda, Añjana, Puspadanta, Sārvabhauma and Supratīkakṣa. All these names are written from the north in the clockwise.²¹⁶

3.5.6.2. Rāma Yantra

The mode of drawing the *Rāma-yantra* is given in details in *Rāma pūrva tāpanīya Upaniṣad*²¹⁷ and *Rāmarahasya Upaniṣad*²¹⁸. *Rāma pūrva tāpanīya Upaniṣad*

²¹⁵ *Nārāyaṇa pūrva tāpanīya Upaniṣad*. Verse 6.1.

²¹⁶ *Nārāyaṇa pūrva tāpanīya Upaniṣad*. Verse 6.1.

²¹⁷ *Rāma pūrva tāpanīya Upaniṣad*. “*trirekhāpuṭamālikhya madhye tāradvayaṃ likhet| tanmadhye bījamālikhya tadadhaḥ sādhyamālikhet| dvitīyantaṃ ca tasyordhaṃ śaṣṭhyantaṃ sādhaḥ tathā| kurudvayaṃ ca tatpārsve likhedyāntare ramāṃ| tatsarvaṃ praṇavābhyāṃ ca veṣṭitaṃ buddhibuddimān| dīrghabhāji śaḍstre tu likhedyāntare ramāṃ| tatsarvaṃ praṇavābhyāṃ ca veṣṭitaṃ tadagre naṅgamālikhet| krodhaṃ koṇāgrāntareṣu likhya mantryabhito giram| vṛttatrayaṃ sāṣṭapatraṃ saroje vilikhetsvarān| kesareṣvaṣṭapatre ca vargāṣṭakamathālikhet| teṣu mālāmanorvarṇānvilikhedūrmisaṅkhyayā| ante pañcāṣṭarānevaṃ punaraṣṭadalaṃ likhet| teṣu nārāyaṇaṣṭārṇa likhattatkesare ramāṃ| tadvahirdvādaśadalaṃ vilikheddvādaśākṣaram| tathomano bhagavate vāsudevāya ityayaṃ|*”- Verse 7/1-8.

²¹⁸ *Rāmarahasya Upaniṣad*. “*ādou ṣaṭkoṇam| tanmadhye svabījam| tanmadhye sādhyamānāni| evaṃ kāmabījaveṣṭanam| tataḥ śiṣṭena navārṇena veṣṭanam| ṣṭkoṇeṣu ṣaḍaṅgānyagnīśāsuraṇāvyapūrvapṛṣṭeṣu| tatkapoleṣu śrīmāye| koṇāgre krodham| tato vṛttam| tato ṣṭadalaṃ| teṣu daleṣu ṣaṭsaṅkhyayā mālāmanorvarṇān| taddalakapoleṣu ṣoḍaśa svarāḥ| tato vṛttam| tatparita ādikṣāntam| tadbahirbhūpuraṃ śāṣṭaśūlāgram| dikṣu vidikṣu nārasimhavarāhe| etanmahāyantram|*”- Verse 3.1.

directes, a hexagon should be drawn. It should consist of equal triangles superimposed over each other with their apexes pointing upwards and downwards and forming six corner angles. At the centre of the figure one should inscribe the word.²¹⁹ Just below that one should inscribe the word “*Sarvābhīṣṭasiddhim*”²²⁰ to indicate the character of the *mantra* in the accusative case. On the either side he should inscribe the two syllables “*īm īm*” indicative of the two-eyes preceded by two words, “*kurukuru*”, one before each. It is said to inscribe Rāma and Māyā (*śrīrāma* and *hrīm*) on the sides of the six corner angles. Again the diagram is directed to write the vowels on the filaments and eight consonants on the petals and finally on them one has to write the syllables of “Garland- formula” (*mantra-rāja*) having the numbers of six weaves: hunger, thirst, grief, infatuation, old age and death.²²¹ *Mantras* relating to the six *aṅgas*, head, chest, turf, hair, armour, eyes and mussel extended are written. They are, “*rām hṛdayāya namaḥ*”, “*rām śiraṣe svāhā*”, “*rām śikhāyai vaṣaṭ*”, “*rām kavacāya hum*”, “*rām netradvayāya vauṣaṭ*”, “*rām astrāya phaṭ*”.²²²

3.5.6.3. Nṛsimhaṣaṭcakra

Nṛsimhaṣaṭcakra Upaniṣad describes these *cakras* in honour of Nṛsimha.²²³ They are-

1. *Acakra* with four spokes
2. *Sucakra* with four spokes
3. *Mahācakra* with eight spokes
4. *Sakalalokarakṣaṇacakra* with five spokes
5. *Dyutacakra* with five spokes

²¹⁹ *Rāma pūrva tāpanīya Upaniṣad*. Verse. 7.1-4.

²²⁰ *Rāma pūrva tāpanīya Upaniṣad*. Verse. 7.2.

²²¹ Paul Deussen. *Sixty Upaniṣads of the Veda*, p. 872.

²²² *Rāma pūrva tāpanīya Upaniṣad*. Verse. 7.1-4.

²²³ *Nṛsimhaṣaṭcakra Upaniṣad*. “*yat prathamam tadācakraṃ yaddvitīyam tatsucakraṃ yadṛtīyam tanmahācakraṃ yaccaturtham tatsakalalokarakṣaṇacakraṃ yatpañcamam tadyutacakraṃ yadvai ṣaṣṭham tadasurāntakacakraṃ tadeṭāni ṣḍeva nārasimhacakraṇāmāni bhavanti*”- Verse 1.

6. *Asurāntakacakra* with eight spokes

There are three circles or rings. They are *antarvalaya*, *madhyama valaya*, *bāhya valaya*. *Antarvalaya* is inscribed with *bija*, *madhyama valaya* is inscribed with *Nārasimha Gāyatrī* and *bāhya valaya* is inscribed with the *mantra*. All these *valayas* are six-fold again and each has different section in the name of different deities. The innermost *valaya*, i.e. *antarvalaya* has Nṛsiṃha deity at the first *valaya*, Mahālakṣmī at the second, Sarasvatī at the third, Kāmadeva at the fourth, Praṇava at the fifth, krodha at the sixth *valaya*. The six sections of middle *valayas* are mentioned here- Nṛsiṃha, Vidmahe, Vajranakhāya, Dhīmahi, Tanna, Siṃhaḥ Pracodayāt. In this way the outer *valaya* is described with its six sections. They are- *Ātmā*, *Priyātmā*, *Jyotirātmā*, *Māyātmā*, *Yogātmā*, *Satyātmā*.²²⁴

This *Upaniṣad* also mentions about *nyāsa* of the *cakra*. The places of the body where this *cakra* should be branded are as follows:

1. *Acakra* on the heart
2. *Sucakra* on the head
3. *Mahācakra* on the turf
4. *Sakalalokarakṣaṇacakra* on all the limbs
5. *Dyutacakra* on all the body
6. *Asurāntakacakra* on all sides of the body.

It is said that the branding of the *cakra* enable the practitioner to win the *Anuṣṭubhvidyā*.²²⁵

²²⁴ Nṛsiṃhaṣaṭcakra Upaniṣad. “ṣḍvai madhyamāni valayāni bhavanti| yannārasimhāya tatprathamasya yadvidmahe taddvītyasya yadvajranakhāya tatṭṛtīyasya yaddhīmahi taccaturthasya yattannastatpañcamasya yatsimhaḥ pracodayāditi tat ṣaṣṭhasya|”- Verse 1.

²²⁵ Nṛsiṃhaṣaṭcakra Upaniṣad. “kvaitāni nyasyāni| yatprathamam tadhrdaye yaddvītyam tacchirasi yatṭṛtīyam tacchikhāyām yaccaturtham tatsarveṣvaṅgeṣu yatpañcamam tatsarveṣu yat ṣaṣṭham tatsarveṣu deheṣu| ya etāni nārasimhāni cakrāṇyeteṣvaṅgeṣu bibhṛyāt tasyānuṣṭup sidhyati| tam bhagavān nṛsiṃhaḥ prasīdati|”- Verse 1.

3.5.6.4. Gopāla Yantra

Gopāla pūrva tāpnīya Upaniṣad describes the Lord's alter should be a golden lotus with eight petals. Within that lotus should be placed two triangles one over other, with apexes pointing upwards and downwards. On each corner of the hexagon the *bījamantra* “*klīm kṛṣṇāya namaḥ*” should be written. Again the *Kāma- gāyatrī mantra*, i.e. “*klīm kṛṣṇāya givindāya opijanavallbhāya svāhā*”²²⁶ also should be written on each petals of the eight petalled lotus after this *bījamantra*. Then follows the distributing of forty-eight syllables of the *Kāmalatā-mantra*, six syllables in each petals of the eight petalled lotus. A circle should be drawn around the lotus and the tāntric syllables should be inscribed in the same. The whole diagram is surrounded by a four-sided representing *bhūgrha* provided with trident marks at the four quarters and the four corners. There should be Lord Kṛṣṇa with his five limbs; Rukmiṇī etc. eight wives; Vāsudeva etc. four incarnation; four *śaktis*, namely *Śānti*, *Śrī*, *Rati* and *Sarasvatī*; *Indra* etc. deities with their eight elephants and weopans like *Vajra*; Vāsudeva, Devakī and Nanda *gopa*; *pañcapāṇḍavas*, namely, Yudhīṣṭhira, Bhīma, Arjuna, Nakula and Sahadeva; Vidura, Sātyaki and Jayanta and nine gems on the earth (*navaratna*).²²⁷

One should wear the *yantra* as an amulet. Again, the tāntric propagation says that, from the monosyllable Brahmā created water from “*ka*” according to the wish of Lord Kṛṣṇa. In this way earth comes from “*la*”, fire comes from “*ī*” and the moon is created by Brahmā from “*ṁ*”. From the adjoined syllable the sun is created. Thus from “*Kṛṣṇāya*” He created the others. The seer also claims that Śiva came to know about his *Ātman* through the worship of this *mantra* for which the *Gopāla Yantra* is described.²²⁸

²²⁶ *Gopāla pūrva tāpnīya Upaniṣad*. Verse 1.4, Eng. Trans. by Kusakratha Dasa, text. 18.

²²⁷ *Gopāla pūrva tāpnīya Upaniṣad*. Verse 1.4, Beng. Trans. “*Upaniṣad Granthāvalī*”, p. 212.

²²⁸ *Gopāla pūrva tāpnīya Upaniṣad*. Verse 1.6.

3.5.6.5. Rādhā Cakra

There is a lotus having thousand petals on the *Yogapīṭha* where *gopīs* are engrossed in the mode of dancing.²²⁹ The center of the lotus cover with eight petals and there standing Rādhā and Kṛṣṇa associated with *gopīs*. They stand from north according to clockwise method: Lalitā, Śyāmalā, Śrīmatī, Haripriyā, Viśālā, Śraddhā, Padmā, Bhadrā. It covered with sixteen petalled lotus. It has following *gopīs* in the same manner: Candrāvatī, Citrarekhā, Citrakarā, Madanasundarī, Śrīmadā, Śaśirekhā, Kṛṣṇapriyā, Bṛndā, Manoharā, Yoganandā, Parānandā, Premānandā, Satyānandā, Candrā, Keśarīvallabhā, Karuṇākuśalā. This *cakra* also claimed that Lakṣmī, Durgā, Vijayā and Ādiśakti are the parts of Rādhā.²³⁰

Rādhā Upaniṣad is much younger in the chronology of the *Vaiṣṇava Upaniṣads*. Still mention of *cakra* reveals a particular nature of such kind of worship with *yantra* and *cakra*. The seers particularly *Ātharvaṇa* tried to give a philosophic grab to the t̄antric form of worship in order to secure popular recognition.²³¹ It is true that the basic form of worship go hand in hand with the development of philosophical ideas in the progress of a society. The implication of symbols to the philosophic dignity may be the account for the alliance of *Tantra* with *Vedānta*.

3.6. Observation

➤ *Jagat*, *jīva* and *Īsvara* or *Brahman* are the principle topics of Upaniṣadic philosophy. From this study it can be seen that the *Vaiṣṇava Upaniṣads* have used the terminology of the *Sāṃkhya* theory of creation, while giving the accounts of creation; but basically the temporary nature of worldly pleasures, the non-difference between *Jīvātman* and *Paramātman*, the final aim of being one with the Highest Self, the craving for being free from the birth cycle, the holds of teachings

²²⁹ *Rādhā Upaniṣad*. “gokulāḍhye māthurāmaṇḍale bṛndāvanamadhye sahasradalapadme ṣoḍaśadalamadhye aṣṭadalakesare govindo 'pi śyāmapītāmbaro dvibhujo mayūrapīṇcaśīrāḥ veṇuvetrahas to nirguṇaḥ saguṇaḥ nirākāraḥ sākāroḥ nirīhaḥ sa ceṣṭate virājata iti”- Verse 1/1.

²³⁰ *Rādhā Upaniṣad*. “gokulāḍhye māthurāmaṇḍale bṛndāvanamadhye sahasradalapadme ṣoḍaśadalamadhye aṣṭadalakesare govindo 'pi śyāmapītāmbaro dvibhujo mayūrapīṇcaśīrāḥ veṇuvetrahas to nirguṇaḥ saguṇaḥ nirākāraḥ sākāroḥ nirīhaḥ sa ceṣṭate virājata iti”- Verse 1/1.

²³¹ Cf. S.G. Desai. *The Later Upaniṣads-A Critical Study*, p. 210.

of *Mahāvākyas* have been advocated these *Upaniṣads*. Thus they follow the *AdvaitaVedānta* of Śaṅkarācārya in their teachings.

➤ *Vaiṣṇava Upaniṣads* maintain a harmony between Śaṅkara and non-Śaṅkara schools of *Vedānta*. Although they all fall into the category of non-Śaṅkara schools of *Vedānta*.

➤ The cause behind such act can be presumed that, to establish Nārāyaṇa or Viṣṇu over all as the superior than all other deities, it becomes necessary to make Him identical with *Brahman* and accept the doctrine of world illusion.

➤ The *yantra* is considered to be a kind of a symbol of the god concerned. The will- power of the individual practitioner is supposed to be concentrated on the motive or desire that he likes to achieve and is written at the centre of *yantra*. That desire is protected by the coverings which yielded the necessary security and ensures the success in the undertaken work.

➤ In the treatment of Nṛsiṃha *mantra* into other subordinate *mantras* and the possible reason or motive underlying this seems to be the desire to maintain complete accuracy of the syllables and the text of the sacred *mantra*. The Vedic hymns have the accents and *padapāṭha*, *ghanapāṭha*, *jaṭāpāṭhas* to serve the purpose, whereas the later writers seem to have followed this subdivision of the syllables of the original *mantra* for the same purpose.

➤ One more peculiarity of these *Upaniṣads* is that they have presented a nice synthesis of the doctrines of all the different paths leading to salvation in their teachings. Thus the *yoga*, *bhakti*, *karma*, *jñāna* form as the breaths of the teachings of these *Vaiṣṇava Upaniṣads*.

➤ On the other hand a fine blender with other doctrinal philosophies can be seen in these texts. Declaring Nārāyaṇa as “*pañcaviṃśati puruṣaḥ*” can also put the resemblance with the upper mentioned cause. But *tantra* and *yoga* show some different significance in these *Vaiṣṇava Upaniṣads*. Both of them are fall into the category of practical practice of philosophy and establish the austere religious practice as the mean of liberation. In this regard it can be assume that these *Vaiṣṇava Upaniṣads* go beyond their characteristic of philosophical speech and give equal emphasise on ritualistic deeds.

Chapter: 4

Incarnation According to *Vaiṣṇava Upaniṣads*

4.1. Introduction

4.1.1. The concept of the *avatāra* or ‘Gods in flesh’ undoubtedly works a great development in the religious ideas of the Hindus. To be specified it can be said that an important feature of Vaiṣṇavism is the worship of Viṣṇu’s incarnated forms. In fact the trait which differentiates Viṣṇu from other deities is in the *avatāras* or incarnations which he assumes. The *avatāras* are said to have been taken for carrying out his supreme work in the preservation of human race.

Upaniṣads which are much more vocal about incarnations of Viṣṇu are minor and mostly later composed texts. The doctrine belonging to the lower *Brahman* occupies a considerable part of the literature of these minor and later *Upaniṣads*. These *Upaniṣads* advocate various ways of reaching the end which is the liberation or emancipation. The approach towards this liberation in an abstract nature and theistic worship is not detailed in treatises and that gap is filled in these later and minor *Upaniṣads*. Thus the deities like Dattātreyā, Hayagrīva, Viṣṇu etc. which are less important in those treatises have their importance increased in the later *Upaniṣadic* days when different sects arose in honour of those deities. The later *Upaniṣads* have a major portions devoted to these different deities. The sectarian character of these *Upaniṣads* led them to be related to the incarnations of the deities like Viṣṇu, Śiva etc. *Vaiṣṇava Upaniṣads* have the same kind of significance in the theory and description of incarnation as Viṣṇu is the most prominent deity having a huge number of incarnation.

4.1.2. Incarnation is nothing but an appearance of God embodying human flesh, body and gesture with a particular purpose to serve mankind. The *Bhagavata-gītā* proclaims that, the god-head incarnates Himself with a purpose to destroy wicked and protect the righteous.

“yadā yadā hi dharmasya glānirbhavati bhārata|
abhyutthānamadharmaḥ tadātmānam sṛjāmyaham||
paritrāṇāya sādḥūnām vināśāya ca duḥkṛtām|
dharmasaṁsthāpanārthāya sambhavāmi yuge yuge||”²³²

From the traditional point of view it can be said that, the God has also taken births from age to after age in order to protect the *dharmā*, rather the code of conduct of *varṇa* and *āśrama* system in the then society.

Incarnation is related to the idea of divine manifestation in various aspects of human life and the natural world. The doctrine of incarnation sometimes is claimed as the partial solution to the problem of theological meaning of God. There is a longstanding distinction between the metaphysical attributes of God (ascetic, eternity, infinity etc.) and mortal attributes (goodness, love, wisdom etc.)²³³. The doctrine of incarnation involves the claim that, the moral attributes of God have been embodied in a finite human life namely that of Viṣṇu, Rāma and so on.

4.1.3. The word *avatāra* does not occur in the *Vedas*, but is recorded in Pāṇini (3.3.20)²³⁴. Initially ‘*avatāra*’ was used to describe different deities. Afterwards, around 6th century A.D. it began to be used primarily to describe the manifestation of *Viṣṇu*. While earlier texts mentioned deities taking on different forms, the *Bhagavata-gītā* (4.5-9) may be recognized as the first text to discuss the doctrine associated to that very term even though the word ‘*avatāra*’ is not mentioned there.-

“bahūni me vyatītāni janmāni tava cārjuna|
tānyahamveda sarvāni na tvam vettha pantapa||
ajoapi sannavayātmā bhūtānāmīśvaroapi san|
prakṛtiṁ svāmadhiṣṭhāya sambhavāmyātmamāyaya||
yadā yadā hi dharmasya glānirbhavati bhārata|
abhyutthānamadharmaḥ tadātmānam sṛjāmyaham||
paritrāṇāya sādḥūnām vināśāya ca duḥkṛtām|

²³² *Bhāgavata-gītā*. Verse 4.7-8.

²³³ Cf. John H. Hike. *Philosophy of Religion*, Chapter 5, p. 74.

²³⁴ Pāṇini. *Aṣṭādhyāyī*. “*parimaṇākyāyām sarvebhyaḥ*”, *sūtra* 3.3.20.

dharmasaṁsthāpanārthāya sambhavāmi yuge yuge||
janma karma ca me divyamevaṁ yo betti tattvataḥ|
*tyaktā dehaṁ punarjanma naiti māmeti soarjuna||*²³⁵

4.1.4. The concept of *avatāra* is not only famous in common mass; it has a great acceptance in the theist Indian philosophy also. The *Vaiṣṇava* schools of *Veānta* offer some significant discourses where different types of incarnation of Lord Viṣṇu have been illustrated with minute details.²³⁶

4.2. Avatāra : Derivation and Evolution

4.2.1. The Sanskrit noun *avatāra* is derived from the verbal root ‘*tr*’ (to cross over), joined with prefix ‘*ava*’ (off, down)²³⁷.

If we glance at the western Mythology, we find that, the noun ‘incarnation’ comes from the ecclesiastical Latin verb ‘*incarno*’, itself derived from the prefix ‘*in*’ and ‘*carno*’ (flesh) and together it means “to make itself flesh”. Due to its Christological implications, some scholars like Parrinder, Oduyoye, Vroom and Sheth believed that, the common translation of incarnation is somewhat which misleads the concept of an ‘*avatāra*’, rather corresponds more closely to the view of Docetism, which has been employed “far beyond, what historically descriptive usage, would allow”²³⁸.

4.2.2. It can be seen that the concept of incarnation has been evaluated into three stages. In the primitive stage, human beings used to offer the worship directly to the natural creatures like animals, birds, mammals etc. definitely, there was no need of idolism, as these worshiped creatures were treated then as the Gods. In the second stage, the Gods were personated in animal body and human head. Gods were taken in the concept of human idol in the last stage of evolution of incarnation. Significantly, the primitive gods became mounts of those particular human idols.

In the question of intension behind such evolution that is amalgamated with the flavour of religion Donald A. Mackenzie said, “the religious attitude of a particular community must have been dependent on its need and experiences. The food supply

²³⁵ *Bhāgavata-gītā*. Verse 4.5-9.

²³⁶ *Infra*. Chapter 4, Different *avatāras* of Viṣṇu.

²³⁷ www.wikipedia.org

²³⁸ www.wikipedia.org

was the first consideration.”²³⁹ Thus, it can be assumed that those animals, birds or mammals, whoever considered as the deity in later age, were the sources of food in those age or primitive age of human development. So, hunting and live- stock farming economic system may be the cause behind the theory of incarnation²⁴⁰. It is commonplace to say that, what made civilization possible, is the invention of agriculture; but even more fundamental cause than agriculture is ethics. Only through ethics is it possible for large groups of people to live together. Agriculture is clearly necessary to support a large, sedentary population, but there would be no significant grouping of cooperative people to invent agriculture if they did not have a unifying, objectively valid ethical code to begin with. Thus, the gradual evolution of the man from the state of lower creation was a result of agriculture oriented economic life style. The old concept of animal worshipping took the new shape, name and rituals in the religion of social human life²⁴¹.

4.2.3. In this regard, the conception of *Matsya avatāra* (God in fish), undoubtedly marked a great development in the religious ideas of the Hindus. The fish succeeded the tortoise (*Kūrma avatāra*), the man-lion (*Nṛsimha avatāra*) to the boar (*Varāha avatāra*). Then the full grown heroes Paraśurāma, Rāma, Kṛṣṇa and Buddha came²⁴². By supporting this statement the author of *Loka O Laukika* quoted P. Jash, “it is interesting to note that some of these *avatāras* may be interpreted in terms of evolution of life, i.e. from Matsya (fish) residing in water, through Kūrma (tortoise) residing in water and earth, Varāha (boar) on earth, Nṛsimha (man-lion) - an intermediary stage from animal to man, Balarāma representing as an agriculturist, Paraśurāma, Dāśarathirāma, Buddha (human form).” (P. Jash: Essay: “*Incarnatory forms of Viṣṇu-Kṛṣṇa*”. Western conference of the Association for Asian Studies, University of Utah, U.S.A. 1980.)

²³⁹ Cf. Donald A. Mackenzie. *Myths of Babylonia and Assiriya*. London. p. 42.

²⁴⁰ Cf. Dinendra kumar Sarkar. *Loka O Laukika*, ‘Mānaba Sabhyatāy Kumārīvalī’ .p.27.

²⁴¹ Cf. Dinendra kumar Sarkar. *Loka O Laukika*, ‘Mānaba Sabhyatāy Kumārīvalī’ .p.45.

²⁴² Cf. S.G. Desai. *A Critical Study of Later Upaniṣads*. Chapter 2.p. 33.

4.3. General Classification of Incarnation

4.3.1. From the perspective of the ancient Sanskrit scriptures and literature, incarnation grossly can be divided into two categories.-

1. Full Incarnation
2. Partial Incarnation

As already explained that, whenever any great calamity threatened the life of Gods and men, or any evil shook the world, Viṣṇu, the Preserver, came to earth in some form, animal or human, to right the wrong. There is no definite information as to the exact number of these incarnations. Some of the Hindu scriptures give ten, some mention twenty- four, and some declare them innumerable. However, ten is the most commonly accepted number and these are most important ones.

There is a common feature regarding the distinction between primary or full and partial or secondary incarnation. In that sense primary *avatāras* are declared to be like a flame springing from a flame that is God himself with a transcendent body, while the secondary incarnation is a soul in bondage with a natural body which is possessed or pervaded for some particular mission or function by the power of God.²⁴³

4.3.2. *Śatapatha Brāhmaṇa* and *Taittirīya Samhitā* state that, Brahmā took incarnation of Matsya, Kūrma and Varāha to cosmos the universe and to protect it. But *Vaiṣṇavites* proclaim that it is Viṣṇu, not Brahmā, who took these three incarnations.²⁴⁴ According to *Bhagavata-gītā*, the *avatāras* are sprung from a part of the God's energy. With this fact it can be considered that they are not as powerful as the original one. Hence, there must be some differences between the God Viṣṇu and his incarnates. *Gītā* says, contingency of incarnation follows two types of concepts. One is relegation to a lower position, which means being incarnated into human body, flesh and life.

²⁴³ Cf. F. Otto Schrader. *Introduction to the Pāñārātra and Ahirbudhnya Samhitā*, p. 47.

²⁴⁴ Cf. Amal Kumar Chakraborty. *Pourāṇika* 1st Part (A-N), "Avatār", p. 62.

“maharṣayaḥ sapta pūrve catvāro manavastathā|
madbhāvā mānasā jātā yeśāṃ loka imāḥ prajāḥ||”²⁴⁵

The difference lays in the superiority of the original God, which shows the adoration to his worldly creations or subordinate ones. Another is ascension, which brings human thoughts and concepts in such a position where the consciousness of God and mankind cannot be separated. This stage can be classified as the rebirth of self (*madbhāvamāgatā*). In this way God incarnates into human body to bring up mankind in such a divine life. Without this the cause of establishment of *dharma* goes in vain. But the intension of incarnation is to make mankind follow the ism like Vaiṣṇavism, Buddhism or Jainism and purify their inner thoughts. In this connection it can be noted that the *Viṣṇu- Purāṇa* described *Kṛṣṇa* as an *aṃśāvatāra* or a manifestation of a part of Viṣṇu (“*aṃśāvatāra brāhmase yo yaṃ yodukulodbhavaḥ*”); while the *Bhagavata gītā* takes him to be *Pūrṇa Brahman* or *Brahman* in his entirety²⁴⁶.

4.3.3. These two types of incarnation are admitted by other texts also, but sometimes in different names. Both *Ahīrvudhnya*²⁴⁷ and *Biṣvakasena Saṃhitās*²⁴⁸ refer two kinds of incarnations. Namely primary incarnation and secondary incarnation, which are conceptually nothing but other names of the same full and partial incarnation.

According to these two *Saṃhitās* *Brahmā*, *Śiva*, *Buddha*, *Vyāsa*, *Arjuna*, *Paraśurāma*, *Vasu* and *Kubera* are the secondary incarnations. The *Pañcarātra Saṃhitā*²⁴⁹ enumerates as many as 39 incarnations of the deity. They are²⁵⁰ -

1. Padmanābha
2. Dhruva

²⁴⁵ *Bhāgavata-gītā*. Verse 10.6.

²⁴⁶ Cf. Pranabananda Iash. “*History and Evolution of Vaiṣṇavism in Eastern India*”. Chapter 3.p. 95.

²⁴⁷ *Ahīrbudhnya Saṃhitā*. “*sarvaśaktimayo devovāsudevaḥ sisṛkṣayā/ vibhajatyātmanā ’tmānam yaḥ sa saṃkarṣaṇaḥ smṛtaḥ*||” - Verse 5.29.

²⁴⁸ Cf. Amal Kumar Chakraborty. *Pourāṇika* 1st Part (A-N), “*Avatāra*”, p. 62.

²⁴⁹ F. Otto Schrader. *Introduction to the Pāñarātra and Ahīrbudhnya Saṃhitā*, p. 47.

²⁵⁰ *Ahīrbudhnya Saṃhitā*, Verse 5.50-56.

-
3. Ananta
 4. Śaktyātmā
 5. Madhusūdana
 6. Vidyādhideva
 7. Kapila
 8. Viśvarūpa
 9. Vihaṅgama
 10. Krodhātmā
 11. Baḍavābaktra
 12. Dharama
 13. Vāgīśvara
 14. Ekārṇabaśāyī
 15. Kamaṭheśvara
 16. Varāha
 17. Nṛsimha
 18. Pīyūṣābaraṇa
 19. Śrīpati
 20. Kāntātmā
 21. Rāhujit
 22. Kālanemighna
 23. Pārijātahara
 24. Lokanātha

-
25. Śāntātmā
 26. Dattātrya
 27. Nyagrodhasāyī
 28. Ekaśṛṅgatanu
 29. Vāmaṇa
 30. Tribikrama
 31. Nara
 32. Nārāyaṇa
 33. Hari
 34. Kṛṣṇa
 35. Paraśurāma
 36. Rāma
 37. Vedavida
 38. Kalki
 39. Pātālaśayana

According to some scholars this is the oldest list of incarnations.

4.3.4. Different *avatāras* of Viṣṇu

Though the conception of incarnation is also associated with other Gods, like Śiva, Śakti, Ganapati etc. Viṣṇu is by far the most popular and well known. The basic theory of incarnation of *Vaiṣṇava* religion seems to be that whenever any great calamity threatened life of Gods and men or any evil shook the world, Viṣṇu came to earth in some form of animal or man to right the wrong. *Bhāgavata Mahāpurāṇa*

(1.3, 2.7, 11. 4) gives three lists of incarnations of Viṣṇu containing various numbers like twenty two, twenty three and sixteen *avatāras*. In the list of 22 incarnated forms of Viṣṇu,²⁵¹ the enlisted names are-

- a. Puruṣa
- b. Varāha
- c. Nārada
- d. Nārāyaṇa
- e. Kapila
- f. Dattātreyā
- g. Yajña
- h. R̥ṣabha
- i. Pṛthu
- j. Matsya
- k. Kūrma
- l. Dhanvantari
- m. Mohinī
- n. Nṛsiṃha
- o. Vāmana
- p. Paraśurāma
- q. Vyāsa
- r. Rāma

²⁵¹ *Śrīmadbhāgavata Mahāpurāṇa*. Verse 1.3.6-28.

s. Balarāma

t. Kṛṣṇa

u. Buddha

v. Kalki

Amongst them ten incarnations are popularly accepted by the Hindu theology. These ten incarnations are also adopted by Jayadeva in his *Daśāvatāra stotra*.

“*matsya kūrmo varāhaśca narasiṃha ’tha vāmanaḥ|*
rāmo rāmaśca rāmaśca buddhaḥ kalkī ca te daśa||”²⁵²

They are- Matsya, Kūrma, Varāha, Nṛsiṃha, Vāmana, Paraśurāma, Rāma, Kṛṣṇabalarāma, Buddha and Kalki. In this regard, Sanaka, Sananda, Sanātana, Nārāyana, Yajña, Pṛthu, Mohinī, Garuḍa, Ṛṣi, Manu, Manuputra and other Gods are also the partial incarnation of Lord Viṣṇu.

Mahābhārata includes three lists containing various numbers of incarnations- the first one enumerated six, the second only four, the third mentioned ten incarnation of the deity²⁵³. In the *Śānti parvan* of *Mahābhārata*²⁵⁴ there is a list containing nine incarnated forms of the deity. They are-

I. Haṃsa

II. Kūrma

III. Matsya

IV. Varāha

V. Vāmana

VI. Paraśurāma

²⁵² Jayadeva. *Daśāvatāra- stotra*.

²⁵³ *Mahābhārata*. Verse 12.340.100

²⁵⁴ *Mahābhārata*. Verse 12.340.100

VII. Sātvata

VIII. Kṛṣṇa

IX. Kalki

At the present day few names are repeated by the Hindus at the beginning of every ritualistic ceremony and they are popularly recognized as the *avatāras* of Viṣṇu. Some of these names are given as the synonyms of Śrī kṛṣṇa as it is said that He has been chanted with 108 names.²⁵⁵ They are-

1. Keśava
2. Mādhava
3. Govinda
4. Viṣṇu
5. Trivikrama
6. Śridhara
7. Hṛsikeśa
8. Dāmodara
9. Śaṁkarṣaṇa
10. Vāsudeva
11. Pradyumna
12. Anirūddha
13. Puruṣottama
14. Adhokṣaja
15. Acyuta

²⁵⁵ Infra. 5.6.1.4.

16. Janārdana

17. Upendra

4.4. Concept of *avatāra* in *Vaiṣṇava* Philosophy

The great epic *Mahābhārata* gives an account of the development of *bhakti*. Grossly it can be said that, the term *bhakti* is used in contradistinction to the term *jajña* and *karman*. The concept was employed by many a sect of modern Hinduism, though its actual origins may be lost in far off antiquity. The influence of worship of two different Gods, namely Viṣṇu and Nārāyaṇa sometimes with an identical approach had lost in a complex body of myth, legend, superstitious belief, sentiment and philosophy. Rather it emerged in a more or less definite form in the Bhāgavatism²⁵⁶ and Kṛṣṇa- Vāsudeva worship of *Bhagavata-gītā*²⁵⁷. On this basis, this worship has been systematized into a philosophy in such late *bhakti* works. It is again continued as a doctrine till about the end of 8th century A.D.²⁵⁸ about 12th century A.D. *Vaiṣṇava Vedānta* philosophy witnessed five chief *sampradāyas*, into which *Vaiṣṇava* movement divides itself. They are-

- *Śrīsampradāya* of Rāmānuja.
- *Rūdra sampradāya* of Vallabha.
- *Mādhvīsampradāya* of Madhva.
- *Sanaka sampradāya* of Nimbārka.
- *Gouḍīya Vaiṣṇava sampradāya* of Caitanya.

In the commentary of *Bhaktamāla*, as mentioned in '*Bhāratbarṣīya Upāsaka Sampradāya*' by Akshaya Kumar Dutta,²⁵⁹ Kṛṣṇadāsa referred this *śloka* as a part of *Pramāṇaprameyaratnāvalī* and *Tantra* of Goutama. He mentions the original description of this particular *śloka* where these profounder are described as the incarnations of *Hari* or *Viṣṇu*. It says, "At first Viṣṇu incarnated himself into 24

²⁵⁶ Cf. Sushil Kumar De. *Aspects of Sanskrit Literature*, 1959. p. 91.

²⁵⁷ Cf. Sushil Kumar De. "Early History of the *Vaiṣṇava* Faith and Movement in Bengal". Chapter 1.p. 2.

²⁵⁸ Cf. Sushil Kumar De. "Early History of the *Vaiṣṇava* Faith and Movement in Bengal". Chapter 1.p. 3.

²⁵⁹ Cf. Akshaya Kumar Dutta. *Bhāratbarṣīya Upāsaka Sampradāya*. Vol.1. p.115.

different personas, in which there were only four were appeared in the Kali era. First one is broad minded, wish tree in human body Rāmānuja. Second one is kind-hearted Viṣṇusvāmī or Vallabha. Third one is source of *bhakti* by himself Madhvācārya and last one is a light of darkness of ignorance Nibāditya. They sectioned the birth and founded religions according to the schools of thought²⁶⁰. In this connection this statement can be taken in this connection as the primitive approach of *avatāravāda* in the *Vaiṣṇava* philosophy.

Here we should not fail to remember that all these schools portray *Brahman* as *Puruṣottama* Nārāyaṇa or Viṣṇu; hence it is comprehensible that they have a lot to discuss on incarnations of Viṣṇu. The discourse on several *avatāras* of Viṣṇu by different *ācāryas* of *Vaiṣṇava Vedānta* schools is presented in brief.

4.4.1. Incarnation According to Rāmānuja

It is sometimes pointed out that Rāmānuja did not emphasis much on the type of *arcāvatāra* in his major philosophic compositions, *ŚrīBhāṣya*. According to him, there is only one Supreme Soul Nārāyaṇa in various archetypical forms. He manifests Himself as *avatāras* of various individuals. Rāmānuja admitted three kinds of incarnations, namely *Vyūha avatāra*, *Guṇa avatāra* and *Lilā avatāra*.²⁶¹

- a. Four *vyuhas* consisting of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. They all have bodies of *suddha- sattva*. They are not different springing from a casual deity but presentations by the same deity to cosmos and direct the cosmic process.
- b. There are three *guṇa avatāras*. They are Brahmā, Viṣṇu and Maheśvara for creation, sustention and dissolution.
- c. Lastly there are in numerous numbers of *lilā avatāras* known generally as incarnations popular in Hindu theology, like Matsya, Kūrma, Varāha etc.

²⁶⁰ Cf. Akshaya Kumar Dutta. *Bhāratbarṣīya Upāsaka Sampradāya*. Vol.1. p.115.

²⁶¹ Cf. Svāmī Tapasyānanda. *Bhakti Schools of Vedānta*, p. 75-76.

Thus Rāmānuja's idea of *Nārāyaṇa* in *Vaikuṇṭha* with a particular archetypical form does not militate against his *śarīra-śārīrī* doctrine according to which *Prakṛti* and *Jīvas* form the body (*śarīra*) and the Supreme Being is the *śārīrī*.²⁶² The *śārīrī* is His eternal and inherent nature which is called by Rāmānuja as *Nitya-vibhūtī* and the *śarīra* is His changeful nature. This can be treated as the *līlā avatāras*.

4.4.2. Incarnation According to Madhva

According to Śrī Madhva there are several types of incarnations recognised in Vaiṣṇavism²⁶³. These are-

1. ***Vyūha-***
 - A. *Vāsudeva*
 - B. *Pradyumna*
 - C. *Anirudda*
 - D. *Sankarṣaṇa*
2. ***Kalāvatāra-*** It signifies the *Trimūrti* of Brahmā, Viṣṇu and Śiva.
3. ***Līlāvatāra-*** Divine manifestations from time to time for the protection of *Dharma*. They are, Matsya, Kūrma, Varāha, Nṛsiṃha, Vāmana, Paraśurāma, Rāma, Kṛṣṇabalarāma, Buddha and Kalki. Here it is noteworthy that the commonly popular incarnated forms of Viṣṇu are admitted here as *līlāvatāras*.

4.4.3. Incarnation According to Nimbārka

Alike to Rāmānuja and Madhva, Nimbārka claimed that the Supreme Soul has several other forms in His creative manifestations which can be divided into two types called *vyūhas* and *avatāras*. Nimbarka was much formed to establish the distinction between the incarnated forms of Supreme Self and His identical forms like Vāsudeva, Saṅkarṣaṇa, Prdyumna and Aniruddha.²⁶⁴ They are supposed to be

²⁶² Cf. Svāmī Tapasyānanda. *Bhakti Schools of Vedānta*, p. 75-76.

²⁶³ Cf. Svāmī Tapasyānanda. *Bhakti Schools of Vedānta*, p. 192.

²⁶⁴ Cf. Svāmī Tapasyānanda. *Bhakti Schools of Vedānta*, p. 93.

another form of Supreme Self. They are supposed to be the spark of His own, to regulate the various stages of creation.

He also claimed that in the form of incarnates the Supreme Self, i.e. Nārāyaṇa does not manifest His all potencies. In fact He remains in the same divine status even after manifestations of the incarnations. Here states the exact essence of the doctrine of *dvaita* and *advaita*. Supreme Self manifests various incarnations to right the wrong or to cosmos the universe with all his powers. But at the same time He also enjoys the separation from them and maintains His *Svarūpa*, i.e. divine status. *Brahman* is transcendent to the world yet the world is immanent to Him. According to Nimbārka there are three types of incarnations. This doctrine holds the idea that, *Brahman* is the only ultimate existence, but He manifests Himself as the manifold world of becoming consisting of the *jīvas* and the *jagat*. They are-

- i. ***Guṇa avatāra-*** It is His manifestations assuming one or the other of the three *guṇas* - *sattva*, *rajas* and *tamas*. They are associated with Brahmā, Viṣṇu and Rūdra for respectively creation, preservation and dissolution of the manifested universe.
- ii. ***Puruṣa avatāra-*** It is the manifestation for controlling the evolution of *prakṛti* and rests in the water from which the universe is supposed to be born.
- iii. ***Līlāvatāra-*** They are again classified into three types or forms. They are-
 - A. ***Āveśāvatāra:*** It is the Lord's own psycho-physical organism, where there is nothing to arbitrate the psychological ascension with the physical organism. Example is the incarnation as the *Nara- Nārāyaṇa*.
 - B. ***Śaktyamśāvatāra:*** In this manifestation the Lord infuses His potency into an organism possessing a *jīva* and manifests His power through him. Examples are *Paraśurāma*, *Kapila*, *Sanatkumāra*, *Nārada*, *Vyāsa* etc.

C. *Svarūpa avatāra*: In this particular form it is believed that the Lord manifests Himself in His *Sat-cid-ānanda* form. They are again sub-divided into two forms like *aṁśarūpa avatāras* and *pūrṇa avatāras*. In the former section the Lord manifests incarnates partially, though He uses to be fully present in their organisms. Examples are *Matsya*, *Kūrma*, *Varāha*, *Vāmana* etc. In the later section the manifested forms express all the power and qualities of the Lord. On the other hand it can be said that these *pūrṇa avatāras* are those full incarnations who are supposed to be another form of Lord Himself with all His potencies. They are only Nṛsiṁha, Rāma and Kṛṣṇa²⁶⁵.

4.4.4. Incarnations According to Vallabha

The creation of the real world is explored by Vallabha in his theory of *tirobhāva* (concealment) and *āvirbhāva* (manifestation). If we consider the meaning of manifestation as the transformation and *Brahman* manifests Himself in the incarnated forms, then it also would be considerable that, He is withdrawing His attributes of *ānanda* and *caitanya* partially and presenting Himself as lesser categories. Vallabhāites identify the Supreme Soul or *Brahman* with *Kṛṣṇa*. Vallabha was not concern about the categories of manifestation; rather he was more concern about the intension of the manifestation. Thus he clarified *akṣara*, a source or base considered as *Puruṣottama* as the Impersonal Absolute, in which other categories take their origin.²⁶⁶ It is such a state according to Vallabha, which use to be produced when the Supreme Being conceals His *ānanda* aspect considerably. Without negating the mortal world Vallabha stated that all the *jīvas* are parts of *Brahman*. So, all these effects are that nothing but, actually *Brahman*, wherein His highest nature is only concealed.²⁶⁷

²⁶⁵ Cf. Svāmī Tapasyānanda. *Bhakti Schools of Vedānta*, p. 93-94.

²⁶⁶ Cf. Svāmī Tapasyānanda. *Bhakti Schools of Vedānta*. P. 221.

²⁶⁷ Cf. Svāmī Tapasyānanda. *Bhakti Schools of Vedānta*. P. 220-222.

4.4.5. Incarnations According to Caitanya

Alike Vallabha Caitanya was also not concerned about the categories of incarnation, rather with the intension of the manifestation. In this regard we should understand that Caitanya was not against the types of manifestations, rather he was more vocal about the relation between the forms of manifestations and the Supreme Reality. To him, it is the relation of *śakti* (power) and *śaktimat* (powerholder).²⁶⁸ They are inseparably related. But the distinction between them is simluteniously evident. By supporting Vallabha Śrī Caitanya also claimed that the power or *śakti* projects the world of multiplicity, whereas the *śaktimat* remains transcendent. Thus Caitanya emphasised more on *bhakti* to know the Supreme Reality than His different incarnations.²⁶⁹

4.5. ***Vaiṣṇava Upaniṣads Dealing with avatāravāda***

4.5.1. Following these upper mentioned statements and means of incarnations there could be seen some *Upaniṣads* which are dealt with incarnations of *Viṣṇu*. Here is presenting a list of such *Upaniṣads* which are seems to be related with the matter of incarnations of Viṣṇu, according to their titles.

1. *Nṛsiṃha pūrva tāpanīya Upaniṣad*
2. *Nṛsiṃha uttara tāpanīya Upaniṣad*
3. *Rāma pūrva tāpanīya Upaniṣad*
4. *Rāma uttara tāpanīya Upaniṣad*
5. *Gopāla pūrva tāpanīya Upaniṣad*
6. *Gopāla uttara tāpanīya Upaniṣad*
7. *Rāmarahasya Upaniṣad*
8. *Dattātreya Upaniṣad*
9. *Gāruḍa Upaniṣad*

²⁶⁸Cf. Svāmī Tapasyānanda. *Bhakti Schools of Vedānta*. p. 313.

²⁶⁹Supra. 5.5.5.

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10. *Kṛṣṇa Upaniṣad*
 11. *Hayagrīva Upaniṣad*
 12. *Vāsudeva Upaniṣad*
 13. *Varāha Upaniṣad*
 14. *Kaliśantaraṇa Upaniṣad*
 15. *Kātyāyana Upaniṣad*
 16. *Nṛsiṃhaṣaṭhcakra Upaniṣad*

4.5.2. After *Muktikā Upaniṣad*, all the above mentioned *Upaniṣad*, except *Vāsudeva Upaniṣad*, are associated with *Atharvaveda*; and *Vāsudeva Upaniṣad* belongs to *Sāmaveda*.

4.5.3. It has been observed that, the *Ṛg Veda* and *Atharva Veda* together present a more or less full picture of the life of the Vedic man in all its aspect²⁷⁰. Broadly speaking, the *Atharvaveda* is pre- eminently “the *Veda* of masses”²⁷¹. In other words it may be considered that while *ṚgVeda* represents the main hierarchical current of the Vedic literature and culture, there *Atharvaveda* represented its popular undercurrents. Indeed, *Atharvaveda* exhibited remarkable freedom in the choice and treatment of its subjects. Thus the portrayals of the life of the common man, in all its lights and shades, hopes and fears could be flourished in this *Veda*. The *Atharvaveda* reveals certain beliefs and practices which were current in those days, that ritualistic practices might have a deep association with idol worshiping. For that very reason most of the *Vaiṣṇava Upaniṣads* dealing with *avatāras* are related to *Atharvaveda*. Among the Gods mentioned in the *Pariśiṣṭhas* of *Atharvaveda*, Śiva seems to be quite popular, though one cannot come across the later epic Gods such as Nṛsiṃha, Vāmana, Rāma, Kṛṣṇa etc. But the name of Vāsudeva can be found

²⁷⁰ Cf. A.A. Macdonell. “These two Vedas furnish a body of material which is of inestimable value, not only for the early history of India in its various aspects, but for the study of the development of human institution in general”.- *Hymns from the Rigveda*. p. 57.

²⁷¹ Cf. B.R. Modak. *The ancillary Literature of the Atharva Veda*. Introduction.p. 1.

twice (71.16.5 and 17.4). In addition to Śiva, Sūrya and Brahmā, there were mentioned some other Gods. Amongst them Viṣṇu also took a vast part²⁷².

4.5.4. The sixteen above mentioned *Vaiṣṇava Upaniṣads*, related to incarnation of Viṣṇu, mainly deal with eleven different *avatāras*. Now detailed discussions on these *avatāras*, as explored by the *Vaiṣṇava Upaniṣads* are being presented here. Here we should keep in mind that *avatāras* always carry different mythological stories, told by *Purāṇas* and other literary sources. These stories sometimes have a great impact on the *Vaiṣṇava Upaniṣads*.

4.5.5. Varāha avatāra

4.5.5.1. Mythological Sources

In the Indian religious traditions, the literary evidence of *Varāha* can have been found in the texts of *ṚgVeda*. The *Vaiṣṇava Purāṇas* speak elaborately of the *Varāha* incarnation of Viṣṇu. According to *Agni Purāṇa* (4.2-3), *Hiranyākṣa*, a great demon after defeating the celestials became their lord and settled in their regions. The celestials chanted the glories of Viṣṇu. He then assumed the form of sacrificial boar and killed the demon together with all retinue, protecting the virtues and the Gods at the same time²⁷³. As per the account in *Viṣṇu Purāṇa*,²⁷⁴ to retrieve earth and restore it to its former position, Viṣṇu took the form of a boar, which is suitable for diving fearlessly into the water of the ocean.²⁷⁵ *Bhāgavata Purāṇa*²⁷⁶ also depicts

²⁷² Cf. B.R.Modak. *The ancilliary Literature of the Atharva Veda*. Chapter 8.p. 444-451.

²⁷³ *Agni Purāṇa*. “devairgatvā stuto viṣṇuryajñarūpo varāhaka| abhūt ta dānava hatvā daitvai sākāṇca kaṇṭakam| dharmadevākṣākr̥t tata so 'ntarhr̥de hari| hiraṇyākṣasya vai bhrātā hiraṇyakaśipustathā||”- Verse 4.2-3.

²⁷⁴ *Viṣṇu Purāṇa*. “akarot sa tanūmayam kalpādiṣu yathā purā| matsyakūrmādikam tadvat vārāhakaṃ vapurāsthitaṃ||”- Verse 4.8.

²⁷⁵ *Viṣṇu Purāṇa*. “janalokagaiḥ sihaiḥ sanakādyairaniṣṭutaḥ| praviveśa tadā toyamatmādhāro dharādharah||”- Verse 4.10.

²⁷⁶ *Śrīmadbhāgavata Mahāpurāṇa*. “ityabhidhyāyato nāsāvivarāt sahānagha| varāhatoko niragādāṅguṣṭhaparimāṇakah||”- Verse 3.13.18.

the same story with some differences. Scriptures also describe the following forms of *Varāha*²⁷⁷ .-

- i. *Ādi Varāha or Bhū Varāha*
- ii. *Yajña Varāha*
- iii. *Mahā Varāha*
- iv. *Pralaya Varāha*
- v. *Nṛ Varāha*

There is a short reference in the *Atharvaveda* associating earth with *Varāha* which can be treated as the forerunner of the story that has been told in the *paurāṇic* texts in quite an abstract and abridge form. –

“matvaṃ vibhratī gurūmr̥d bhadrapāpasya nidhanaṃ titikṣuḥ|
varāheṇ pr̥thivī saṃvidāna sukarasya jihīte mṛgāya||”²⁷⁸

4.5.5.2. Varāha avatāra in Vaiṣṇava Upaniṣad

By the time of *Upaniṣad*, the story of the boar incarnation had not developed fully. Though the boar is found mentioned in several of the *Upaniṣads*, some of which are noted here.-

- i. *Chāndogya Upaniṣad* (6.10.2)²⁷⁹
- ii. *Kauśitakī Upaniṣad* (1.2)
- iii. *Mahānārāyaṇa Upaniṣad* (4.5)²⁸⁰

²⁷⁷ Cf. Shantilal Nagar. *Indian Gods and Goddesses*. Vol.2.p. 85.

²⁷⁸ *Atharva Veda*. Verse 12.1.48.

²⁷⁹ *Chāndogya Upaniṣad*. “evameva khalu somyemāḥ sarvāḥ prajāḥ sata āgatya na viduḥ sata āgācchāmaha iti ta iha byāghro vā siṃho vā vṛko vā varāho vā kīṭo vā pataṅgo vā daṃśo vā maśako vā yadyadbhavanti tadābhavanti”- Verse 6. 10. 2.

²⁸⁰ *Mahānārāyaṇa Upaniṣad*. “uddhṛtāsi varāheṇa kṛṣṇena śatabāhunā”- Verse 4.5.

iv. *Varāha Upaniṣad* (1.1)

Here can be noticed that *Varāha Upaniṣad* is only one *Upaniṣad* after the name of this deity. This particular *Upaniṣad* has a start with the story that saint Ṛbhu asceticised for 12 *deva* years.²⁸¹ After that Varāha appears to him to give him a boon. But how much the text goes on one can see that there is no connection between the matters, discussed in the text and the story that is started at the beginning of the text. It is a complete *Advaita Vedānta* Upaniṣadic text with a great discussion of *Vaiṣṇava yoga* system. Varāha is represented here as *Brahman* Himself who explores His nature and truth to Ṛbhu.²⁸²

4.5.6. Nṛsimha avatāra

4.5.6.1. Mythological Sources

Out of the ten incarnations of Viṣṇu, the one of Nṛsimha or Narasimha is not found in the early Vedic literature. The mention of this incarnation is found in the *Taittirīya Āraṇyaka*.

“*vajranakhāya vidmahe tīkṣṇadranṣṭrāya dhīmahi*
tanno nārasimhaḥ pracodayāt”²⁸³

However, the genesis of this incarnation of Viṣṇu is shrouded in mystery. It may be recalled that in the ancient Egyptian mythology, there existed a composite form with the face of a lion and the human body commonly known as Sphinx. The Sphinx has a lion body and the head of a king. Most historians think it was built at around the same time as the pyramid and is a portrait of Khafre himself.²⁸⁴ It can be possible that this Sphinx had something simile with the concept of Nṛsimha in vice-versa on

²⁸¹ *Varāha Upaniṣad*. “*atha ṛbhurvai mahāmūnirdevamānena dvādaśavatsaram tapasaccāra/ tadavasāne varāharūpī bhagavānprāduraḥbhūt*”- Verse 1.1.

²⁸² *Varāha Upaniṣad*. “*atastvadrūpapratipādikām brahmavidyām brūhīti hovāca| tatheti sa hovāca varāharūpī bhagavān*”- Verse 1.1.

²⁸³ *Taittirīya Āraṇyaka*. Verse 10.1.7.

²⁸⁴ Cf. *Encyclopedia of the Ancient World*. Ed. Jane Bingham, p. 56.

the basis of cultural relationship with Egypt. American Sanskrit scholar Edward Washburn Hopkins gave the opinion that the term Nṛsiṃha is used for Viṣṇu in order to project his superiority, which means the one who happens to be a lion among human beings²⁸⁵. The *Purāṇas* are more vocal about the personality of Nṛsiṃha. In the *Śrīmadbhāgavata Purāṇa* (7.8.20)²⁸⁶, *Harivaṃśa Purāṇa* (3.43), *Matsya Purāṇa* (chapter 160-162)²⁸⁷ and *Bhāgavata Purāṇa* (7.7.15-17, 1.5.40, 43,44; 7.8.13-16,18)²⁸⁸ describe the story of Nṛsiṃha *avatāra*. The only aim of the incarnation of Nṛsiṃha was to kill the sinful demon Hiraṇyakaśipu who had become envious of Viṣṇu. After performing *tapas*, Hiraṇyakaśipu had got a boon that no one born in human beings; animals should be able to kill him. He severally used to torture his son Prahlāda who was devotee of Viṣṇu. Viṣṇu then appeared in the composite form of half human and half lion and killed the demon. The story of *Nṛsiṃha* has travelled to the modern times and the theme becomes an important art motif. Scholars have opinion that, the *Śilpaśāstras* also describe the iconographical features of Nṛsiṃha in a variety of forms²⁸⁹. They are-

i. *Girijā Nṛsiṃha*

²⁸⁵ Cf. Shantilal Nagar. “*Indian Gods and Goddesses*”. Vol.2. p.95.

²⁸⁶ *Bhāgavata Purāṇa*. “mīmāṃsamānasya samutthito 'grato nṛsiṃharūpastadalaṃ bhayānakam| prataptacāmīkaraçaṇḍalocaṇam sfuratsaṭākesarajṛmbhitānanam|” - Verse 7.8.20.

²⁸⁷ *Matsya Purāṇa*. “na devāsuraṅgharvā na jakṣoragarākṣasāḥ| na mānuṣāḥ piśācā va hajyurmām deśasattama| rṣayo vā na mām sāpaiḥ śāpeyuḥ prapitāmaha| yadi me bhagavān prīto vara eṣa vṛto mayā|” - Verse 160-162.

²⁸⁸ *Bhāgavata Purāṇa*. “rṣiḥ kārūṇikastasyāḥ prādād ubhayamīśvaraḥ| dharmasya tatvaṃ jñānam ca nāmapyuddiśya nirmalaṃ| tat tu kālasya dīrdhatvāt strītvāt mātustīrodadho| rṣiṇānugrhitam mām nādhunāpyajahāt smṛtiḥ|” - Verse 7.7.16-17

“nadanto bhairavān nādānśichandhi bhindhīti vādinah| āsīnam cāhanānchūlaiḥ prahlādāṃ sarvamarmasu| diggajairdandaśūkaiśca abhicārāvapātanaḥ| māyābhiḥ saṃnirodhaiśca garadānairabhojanaiḥ| himavāyavagnisailaiḥ parvatākrañairapi| na śaśāka yadā hantum....|” - Verse 7.5.40,43,44.

“yastvayā mandabhāgyokto madanyojagadīśvaraḥ| kvāsou yadi sa sarvatra kasmāt stambhe na drśyate? soahmī vikatthamānasya śīraḥ kāyād harāmi te| gopāyasya haristvādyā yaste śaraṇamīpsitam|” - Verse 7.8.13-14

“evaṃ duruktaimuhurardayan rūṣāsutaṃ mahābhāgavataṃ mahāsurāḥ| khaḍgaṃ pragṛhyotpatito varāsanāt stambhaṃ tatādātibalāṃ svamuṣṇā| tadaivaṃ tasmi ninadoatibhī ṣaṇo babhūva yenāṇḍakaṭāhamasfutat| yaṃ vai svadhīṣṇayopagataṃ tvajādayaḥ śrutvā svadhāmāpyayabhaṅga menire| satyaṃ vidhātum nijabhṛtyabhāṣitaṃ vyāptiṃ ca bhūteṣvakhileṣu cātmanah| adṛsyatātyadbhūtārūpamudbahan stambhe sabhāyāṃ na mṛgaṃ namānuṣam|” 7.8.15, 16, 18.

²⁸⁹ Cf. Shantilal Nagar. *Indian Gods and Goddesses*. Vol. 2. p.98.

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- ii. *Sthānu Nṛsimha*
 - iii. *Kevala Nṛsimha*
 - iv. *Yanaka Nṛsimha*

4.5.6.2. Nṛsimha in Vaiṣṇava Upaniṣad

At least three Upaniṣadic texts namely, *Nṛsimha pūrva tāpanīya Upaniṣad*, *Nṛsimha uttara tāpanīya Upaniṣad* and *Nṛsimhaṣaṭcakra Upaniṣad* deal with Nṛsimha *avatāra*. It can be assumed that the *Nṛsimha pūrva* and *uttara tāpanīya Upaniṣads* of *Atharvaveda* were possibly composed a bit later than the early Vedic *Upaniṣads*. These texts project the ancient philosophy and Nṛsimha has been conceived in them as the *parama- tattva* besides being the creator of the Universe.²⁹⁰ It can be considered that the term Nṛsimha has been applied from the strict philosophical and spiritual angle.

Paul Deussen stated in his ‘*Sixty Upaniṣads of the Veda*’, “In this form of Nṛsimha, Viṣṇu was worshipped by a pretty exclusive and therefore, as it appears, little spread sect, whose symbolical book is the present *Upaniṣad* in its both parts; they can be conveniently distinguished as the exoteric and the esoteric part; both swear allegiance to the Nṛsimha faith and both remain thereby under the influence of the Upaniṣadic doctrine; the difference can be described most briefly by saying that in the first part the Upaniṣadic doctrine is put in the service of the Nṛsimha faith (*philosophia ancillatur theologiae*), in the second part the Nṛsimha faith is put in the service of the Upaniṣadic doctrine (*theologia ancillatur philosophiae*).”²⁹¹ To achieve the knowledge of *Brahman* through the worship of symbolic Nṛsimha is the main intention of this *Nṛsimha tāpanīya Upaniṣad*. In this two *Upaniṣads* the story of Hiraṇyakaśipu and Prahlāda is not referred to, but *Nṛsimha pūrva tāpanīya Upaniṣad* gives the reason why this *avatāra* is called Nṛsimha.

²⁹⁰ *Nṛsimha pūrva tāpanīya Upaniṣad*. “*tasmādidam saccidānandamayam param brahma tameva vidvānamṛta iha bhavati*”]- Verse 1. 6.

²⁹¹ Paul Deussen. *Sixty Upaniṣads of the Veda*. Vol. 2, p. 809.

“*atha kasmāducyate nṛsimhamuti| yasmātsarveṣāṃ bhūtānāṃ nā vīryatamaḥ śreṣṭhatamaśca siṃho vīryatamaḥ śreṣṭhatamaśca tasmānnṛsimha āsītparameśvaro jagaddhitaṃ vā etadrūpamakṣaram bhavati| pra tadviṣṇuḥ stavate vīryāya mṛgo nabhīmaḥ kucaro girīṣṭhāḥ| yasyoruṣo triṣu vikrameṣvadhi kṣiyanti bhuvanāni viśvā| tasmāducyate nṛsimhamiti*”²⁹²

[“Now why it is said nṛsimha?- Because of all creatures man (nṛ) is the bravest and the loftiest, an the lion (siṃha) is the bravest and the loftiest, therefore the highest god became the man-lion. For the imperishable one takes this form for the well- being of the world.”]²⁹³

Nṛsimha is explored here being related with the process of creation.

“*sa tapastaptvā sa etaṃ mantrarājaṃ nārasimhamānuṣṭubhamapaśyattena vai sarmidamasṛjata yadidaṃ kiñca tasmātsarvamidamānuṣṭubhamityācakṣate yadidaṃ kiñcāmānuṣṭubho vā imāni bhūtāni jāyante*”²⁹⁴

In this *Nṛsimha tāpanīya Upaniṣad* we find a mythological imagination where Prajāpati Brahmā visualizes Nṛsimha through his inner eyes. There Nṛsimha is depicted as an idol, lying down on the milk sea (*kṣīrodārṇavaśāyinaṃ*),²⁹⁵ with dark three eyes (*kṛṣṇapiṅgalamūrdhvaretamvirūpākṣam*), which definitely indicates his association with Nilalohita Śiva. He is the director (*brahmādhīpatirbrahmaṇo'dhīpatiḥ*) of *Atharvaveda*, the only *Sāman* (*sāma jānīyāt*) and object of worship in the *Yajurveda* (*yajurvedavācyaṣṭam*). In fact, according to the seer, the Supreme *Brahman* took this incarnation of Nṛsimha by His own illusionary power.²⁹⁶

We can find another view behind the idolatrous approach of the *Nṛsimha pūrva tāpanīya Upaniṣad*. The *mantrarāja* or royal formula that related with Nṛsimha is

²⁹²*Nṛsimha pūrva tāpanīya Upaniṣad*, Verse 2.4.

²⁹³Paul Deussen. *Sixty Upaniṣads of the Veda*. Vol. 2. p. 822.

²⁹⁴*Nṛsimhapūrvatāpanīyopaniṣad*. Verse. 1.1.

²⁹⁵*Nṛsimhapūrvatāpanīyopaniṣad*. Verse. 1.5.

²⁹⁶Supra. 5.6.3. *Bhakti in Nṛsimha tāpanīya Upaniṣad*

composed by *Anuṣṭubh* metre. *Anuṣṭubh* is considered here as the main key with which *Brahman* created the whole world. This utterance revealed in the whole *Upaniṣad*. In the second,²⁹⁷ third,²⁹⁸ fourth²⁹⁹ and fifth *Upaniṣads*³⁰⁰ this deity has been worshiped through the sacred *Anuṣṭubh mantra* which is considered as the *Brahma-vidyā* itself. It might be so because the *Nṛsiṃha* formula is the main focal area of this *Upaniṣad*. In fact the formula itself is the idol whose worship is demanded there in the *Upaniṣad* and all philosophical elements, those come in the discussion of the texts, enters into the service of this goal.³⁰¹ *Nṛsiṃha* is identical with *Para Brahman* which is nothing but *Satya* and *Rta*.

“*Om ṛtaṃ satyaṃ paraṃ brahman puruṣaṃ nṛkesarivigrahaṃ*”³⁰²

To place *Nṛsiṃha* at the summit and to explore him as the creator and Omnipotent and Omnipresent Self, *Upaniṣad* illustrates him as identical with *Brahmā*, *Viṣṇu*, *Maheśvara*, *Sarasvatī*, *Gaurī* etc. Here a long chanting in the structure of Vedic *mantra* is available.

“*Om ya vai nṛsiṃhadevo bhagavānyaśca brahmā tasmai vai namo namaḥ* |
Om ya vai nṛsiṃhadevo bhagavānyaśca viṣṇu stasmai vai namo namaḥ |

²⁹⁷ *Nṛsiṃha pūrva tāpanīya Upaniṣad*. “*deva ha vai mṛtyoḥ pāpmabhyaḥ saṃsārāccābivayuste prajāpatimupādadhāvaṃstebhy etaṃ mantrarājaṃ nārasimhamānuṣṭubhaṃ pāyacchattena vai sarve mṛtyumajayansarve pāpmānamataransaṃsārāccātaraṇstasmādyo mṛtyoḥ pāpmabhyaḥ saṃsārācca bibhīyātsa evaṃ mantrarājaṃ nārasimhamānuṣṭubhaṃ pratigrhṇīyātsa mṛtyuṃ jayati sa pāpmānaṃ tarati sa saṃsāraṃ tarati tasya ha vai praṇavasya yā pūrvā mātṛā pṛthivyakāraḥ sa ṛgbhirṛgvedo brahmā vasavo gāyatrī gārhapatyāḥ sa sāmnaḥ prathamāḥ pādo bhavati, dvitīyā 'ntarikṣaṃ sa ukāraḥ sa yajurbhīryajurvedo viṣṇū rudrāstriṣṭubdakṣiṇāgniḥ sa sāmno dvitīyāḥ sa pādo bhavati, tṛtīyā dyoḥ sa makāraḥ sa sāmābhiḥ sāmavedo rudrā ādityā jagatyāhavanīyāḥ sa sāmnastrītyāḥ pādo bhavati, yā 'vasā' sya caturthyardhamātrā sā somaloka oṃkāraḥ so 'thavaṇairmantrairatharvavedaḥ saṃvatako 'gnirmaruto virādeka ṛṣirbhāsvatī sā sāmnaścaturthaḥ pādo bhavati*” – Verse 2.1.

²⁹⁸ *Nṛsiṃhapūrvatāpanīyopaniṣad*. “*devā ha vai prajāpatimabruvannānuṣṭubhasya mantrarājasya nārasimhasya śaktiṃ vijaṃ ca no brūhi bhagava iti*” – Verse 3.1

²⁹⁹ *Nṛsiṃhapūrvatāpanīyopaniṣad*. “*devā ha vai prajāpatimabruvannānuṣṭubhasya mantrarājasya nārasimhasya śaktiṃ vijaṃ ca no brūhi bhagava iti*” – Verse 4.1

³⁰⁰ *Nṛsiṃha pūrva tāpanīya Upaniṣad*. “*atha dvātriṃśadaraṃ dvātrīṣatpatraṃ cakraṃ bhavati dvātriśadakṣarā vā anuṣṭubanuṣṭubhā samitaṃ bhavati bahirmāyayā veṣṭitaṃ bhavatyairvā etatsubaddhaṃ bhavati vedā vā ete 'rāḥ patrairvā etatsarvataḥ parikrāmati chandānsi vai patrāṇi*” – Verse 5.1

³⁰¹ Paul Deussen. *Sixty Upaniṣads of the Veda*. Vol. 2. p. 835.

³⁰² *Nṛsiṃha pūrva tāpanīya Upaniṣad*. Verse. 1.6.

Om ya vai nṛsiṃhadevo bhagavānyaśca maheśvarastasmai vai namo namaḥ|
Om ya vai nṛsiṃhadevo bhagavānyaśca puruṣastasmai vai namo namaḥ|
Om ya vai nṛsiṃhadevo bhagavānyaśceśvarastasmai vai namo namaḥ|
Om ya vai nṛsiṃhadevo bhagavānyā sarasvatī tasmai vai namo namaḥ|
Om ya vai nṛsiṃhadevo bhagavānyā śrīstasmai vai namo namaḥ|
Om ya vai nṛsiṃhadevo bhagavānyā gourī tasmai vai namo namaḥ|
Om ya vai nṛsiṃhadevo bhagavānyā prakṛtistasmai vai namo namaḥ|
Om ya vai nṛsiṃhadevo bhagavānyā vidyā tasmai vai namo namaḥ|
Om ya vai nṛsiṃhadevo bhagavānyaścoṃkārastasmai vai namo namaḥ|
Om ya vai nṛsiṃhadevo bhagavānyāścatasro'rdhamātrāstasmai vai namo namaḥ|"³⁰³

Nṛsiṃha uttara tāpanīya Upaniṣad has its aim to elucidate the cult of Nṛsiṃha-formula; as a result no detailed description of the Lion God is illustrated here with a four fold identity, which can be put forth through an equation:

*Ātman= Om= Brahman= Nṛsiṃha.*³⁰⁴

The *Nṛsiṃha ṣaṭcakra Upaniṣad* describes six *cakras* of Lion- God,³⁰⁵ but no mythological story of Nṛsiṃha is found here. Nṛsiṃha is mentioned here with the adjective 'bhagavat'.³⁰⁶ It is told there that, God Nṛsiṃha would gift salvation if anybody follows this six *cakras* formula.³⁰⁷

4.5.7. Rāma avatāra

4.5.7.1. Mythological Sources

Rāmacandra is one of the most prominent characters in Indian scenario, who has a great impact on the religious and philosophical thoughts. Though the story of Rāma is retold again and again from different perspectives but the basic structure of the

³⁰³*Nṛsiṃha pūrva tāpanīya Upaniṣad.* verse. 4.3.1-11.

³⁰⁴Paul Deussen. *Sixty Upaniṣads of the Veda.* Vol. 2, p. 835.

³⁰⁵Supra. 3.2 *Vaiṣṇava Upaniṣads* and *Vedānta* and 3.5.5.3.

³⁰⁶*Nṛsiṃha ṣaṭcakra Upaniṣad.* "taṃ bhagavān nārasimhaḥ prasīdati]"- Verse 1.

³⁰⁷Supra. 3.2 and 3.5.5.3.

story remains always the same. Definitely the *Rāmāyaṇa* of Vālmīki, also known as *Ādikāvya*, occupies the most significant place among all the *Rāma-kathās*. In seven *kāṇḍas* of *Rāmāyaṇa*, the life of Rāmacandra, the son of the king of Ayodhyā, is depicted with all his heroic deeds. To keep the promise that Rāmacandra did to his father Daśaratha, he went at forest with his brother Lakṣmaṇa and wife Sītā for fourteen years. There Sītā was kidnapped by Rāvaṇa, the ten-headed ruler of Laṅkā. Rāma and Lakṣmaṇa with the help of monkey army built a causeway from the tip of India to Laṅkā and crossed over to Laṅkā where a cosmic battle ensued. Rāma killed several of Rāvaṇa's brothers and eventually confronted the ten-headed Rāvaṇa. He killed Rāvaṇa, freed Sītā and after Sītā proved her purity, they returned to Ayodhyā. Jacobi inferred that the son of Daśaratha is the other form of Vedic Indra. He becomes Balarāma in the Western India and *Dāśarathi* Rāma in the Eastern India, in two different forms. According to *Buddha Jātakas*, Buddha is the incarnation of Rāma. They consider Rāma as *Bodhisattva*. The *Jainas* have described the story of Rāma in their own way and equated Rāma to their great divinity. Though Rāma *avatāra* is not found in the inscriptions of Gupta era, still Kālidāsa referred to it in his *Raghuvamśa*³⁰⁸ as “*rāmābhīdhāno harirityuvāca*”. The *Rāmāyaṇa* of Vālmīki praises Rāma as the full incarnation of Viṣṇu and describes him as the eternal *Brahma*.³⁰⁹ Rāma is mentioned in *Vāyu Purāṇa* which might have been composed in 5th century A.D. In this regard it can be counted that the belief in Rāma's incarnation of Viṣṇu, which is referred to the *Purāṇas* must have existed in the early centuries of Christian era. According to Bhandarkar the cult of Rāma must have come into existence about the 11th century.³¹⁰

4.5.7.2. *Rāma in Vaiṣṇava Upaniṣads*

Rāma pūrva tāpanīya Upaniṣad describes the cause behind this incarnation is that, Viṣṇu assumed mortal form for teaching the people the ideal way of ruling over the subjects and the path of self realization through the utterance of Rāma's name.

³⁰⁸Kālidāsa. *Raghuvamśa*, Verse 13.1.

³⁰⁹*Rāmāyaṇa*. Verse 2.7.110.8-20.

³¹⁰R.G. Bhandarkar. *Vaiṣṇavism, Śaivism and Minor Religious Systems*, p. 66.

“*Om cinmayeasminmahāviṣṇau jāte daśarathe harau|
raghoḥ kuleakhilaṃ rāti rājate jo mahīsthitah*||”³¹¹

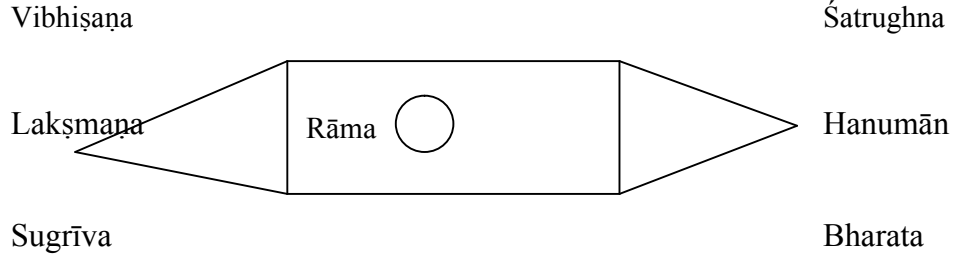
Again the *Upaniṣad* proclaims that, as the *yogins* delighted (*ra-mante*) in him thus he was called Rāma. There Rāma is described as the *rūpakalpanā* of *Brahman*. The text delivers that Rāma being non-dual (*advitīya*) without body and parts and being all spiritual (*cinmaya*) appeared as the multiform.

There four different portrayals are illustrated in *Rāma pūrva tāpanīya Upaniṣad*,³¹² where the last one, i.e. the portrayal of Rāma, for accomplishing his heroic deeds, is very famous. The portrayal is of a hexagon. In that Rāma is in the central area and the first coveing protects Rāma with his own powerful limbs. The hexagon is made of palm- leaf and it has two holders which are considered to be Sugrīva and Vibhīṣaṇa. On the other side of the holder there are Bharata and Śatrughna. Lakṣmana is on the background and Hanumān is in the front with all his attentiveness.³¹³ The diagram is given bellow.-

³¹¹ *Rāma pūrva tāpanīya Upaniṣad*. Verse 1.

³¹² *Infra*. 5.6. *Bhakti* in *Vaiṣṇava Upaniṣads* and 5.6.2. *Bhakti* in *Rāma tāpanīya Upaniṣad*

³¹³ *Rāma pūrva tāpanīya Upaniṣad*: “*dhṛtaḥ siṃhāsanasthaḥ san dvibhujo raghunandanaḥ|
dhanurdharaḥ prasannātmā sarvābharanabhūṣitaḥ|| mudrāṃ jñānamayīm jāmye vāme
tejaḥprakāśinīm| dhṛtvā vyākhyānanirataścincinmayah parameśvaraḥ||udagdakṣiṇayoḥ svasya
śatrughnabharatou dhṛtaḥ| hanūmantaṃ ca śrotāramagrataḥ syāntrikonaḡam|| bharatādhasu
sugrīvaṃ śatrughnādho vibhīṣaṇam| paścime lakṣmaṇaṃ tasya dhṛtacchatraṃ sacāmaram*||”- Verse.
6.7-10.



Rāma tāpanīya Upaniṣad (both *pūrva* and *uttara*) is not a replica of the *Rāmāyaṇa*. But it includes a brief sketch of the main story where rescue of Sītā is the main focal point. Therefore it excludes *Ādi kāṇḍa*, *Aranya kāṇḍa* and *Uttara kāṇḍa*. Here Rāvaṇa is described as “Daśasyāṅka”.³¹⁴ It is noteworthy that a very brief description of *Rāmāyaṇa* is presented here not to re- tell the story of *Rāmāyaṇa* rather it praises or worships of Rāmacandra as a brave king as well as a God. Basically the aim of the *Upaniṣad* is to explore the Indian philosophy. And to serve this purpose the *Upaniṣad* cleverly selects a story which is very well known to the mass. And that is nothing but Vālmīki’s *Rāmāyaṇa*. Therefore the plot of the *Rāmāyaṇa*, especially rescue of Sītā and depiction of Rāma as king of the throne of Ayodhyā construct the outer structure of the *Upaniṣad*, where the soul of it can be found only through the philosophical approaches along with the motivation of *tantra*.

Rāmarahasya Upaniṣad enumerates that Nārāyaṇa is the part of Rāma. Rāma is the highest Self. Rāma and Sītā are the objects of worship. They are worshipped with the help of *yantra* and *mantra*. Rāma *mantra* is said to be meritorious than the *mantras* of Gaṇapati, Śakti or Viṣṇu.-

³¹⁴ *Rāma pūrva tāpanīya Upaniṣad*. “*bho daśāsyāntakāsmākaṃ rakṣāṃ dehi śriyaṃ ca te*”- Verse 5.1.

“*athaḥ hainaḥ bharadvājaḥ papraccha yājñavalkyaṃ kiṃ tārayatīti sa hovāca yājñavalkyastārakaṃ dīrghānalaṃ vindupūrvakaṃ dīrghānalaṃ punarmmāya namaścandrāya namo bhadrāya namo ityoṇṭadbrahmātmikāḥ saccidānandākhyā ityupāsitavyā akāraḥ prathamākṣaro bhavatyukāro dvitīyākṣaro bhavati nādaḥ śaṣṭhākṣaro bhavati tāratvāttārako bhavati tadeva tārakaṃ brahma tvaṃ viddhvi tadevopāsyamiti jñeyam*” .

The *Gopāla-uttara-tāpanīya Upaniṣad* enumerates four other forms of Viṣṇu namely Rāma, Kṛṣṇa, Pradyumna and Aniruddha as objects of meditation instead of the usual four forms recognized in the *BhagavataGītā*.³¹⁵ *Kalisantraṇa Upaniṣad* claims that Rāma’s name is included in the sixteen syllable spell of Viṣṇu which is said to help one to cross the Kali age.³¹⁶

4.5.8. Gopāla or Kṛṣṇa avatāra

4.5.8.1. Mythological Sources

Kṛṣṇa is the favourite deity of the largest part of India. Etymologically the word ‘Kṛṣṇa’ means, “one who attracts or draws”.³¹⁷ Kṛṣṇa, the hero of the great epic *Mahābhārata* and the sources of *Gītā* teachings, is famous as great *yogin*, clever politician and also one of the important incarnations of Lord Viṣṇu. The devotees regard him not a mere *avatāra*, but as the Supreme Being Himself.

In *Chāndogya Upaniṣad* Kṛṣṇa is mentioned as the disciple of Ṛṣi Aṅgīrasa and son of Devakī.³¹⁸ He is the main deity of *Vaiṣṇava* religion. Some scholars speculate that Kṛṣṇa is the historical deity of cosmos. He enjoys the equal position of Vedic deity Āditya Viṣṇu in later age.³¹⁹

³¹⁵ *Gopāla pūrva tāpanīya Upaniṣad*. “*rohiṇitanayo rāmo akārākṣarasambhavaḥ | taijasātmakaḥ pradyumnaḥ ukārākṣarasambhavaḥ | prājñātmako ’niruddho vai makārākṣarasambhavaḥ | ardhamaṭrātmakaḥ kṛṣṇo yasminviśvaṃ pratiṣṭhitam*”- Verse 1. 17.

³¹⁶ *Supra*. 2.5.16

³¹⁷ Cf. E.O. Martin. *Gods of India*, Chapter 6, p. 130.

³¹⁸ *Chāndogya Upaniṣad*. “*taddhaitaddhora aṅgīrasaḥ kṛṣṇāya devakīputrāyoktvovācāpipāsa eva sa babhūva so ’ntavelāyāmetantrayaṃ pratipadyetākṣitamasyaścyutamasi prāṇasaṅśitamasiṭi traite dve ṛcou bhavataḥ*”-Verse 3.17.6.

³¹⁹ Cf. Amal Kumar Bandopadhyay. *Pourāṇikā*, part 1, p. 400-404.

Another significant perspective is that, Kṛṣṇa is the deity of non-Aryan race. In the later age he is promoted as one of the deities of *Brāhmin* caste and became the main source of *Vaiṣṇava* religion and cult. Some scholars also in view of that, Kṛṣṇa is a historic figure. He was religious founder, reformer and warrior. His followers turned him into Godhead.³²⁰ Some European scholars got resemblance in the heroic stories of Kṛṣṇa with the story of Greek mythological hero Heraclace.³²¹

According to S.G. Desai, Kṛṣṇa is popularly known as the lover of Rādhā, but at the same time he is said to be the celibate that has rigidly kept his vow of the celibacy. When the *gopīs* wanted to cross the river Yamunā, they got aford only when they praised Kṛṣṇa as a celibate.³²² According to *Gopāl pūrva Upaniṣad*, Kṛṣṇa is the prime cause of two bodies. One that develops individuality in the enjoyer and another one is non- enjoyer.³²³ He who is of the exclusive character of the real existence, the *Brahman* alone, cannot become enjoyer in the real sense. The theology of the sect of Vallabhācārya regards Kṛṣṇa as *Brahman*. According to them all the material world, soul and indwelling Gods come out from Kṛṣṇa like the sparks comes out from fire.³²⁴

Although the name Gopāla and Kṛṣṇa identify the same deity or *avatāra* of Viṣṇu, but the name Gopāla has some native significance. It is popularly known Kṛṣṇa or Gopāla were adopted by Nanda family, a dynasty of a cowherd clan. Again the word Gopāla also means, ‘the one who protects the cows’.³²⁵ The name also stands as the the epithet of Kṛṣṇa.³²⁶ Kṛṣṇa is not only the incarnation of Viṣṇu but also identical with Nārāyaṇa, as Viṣṇu and Nārāyaṇa is identical with each other according to the *Vaiṣṇava* theology. In this regard it is worth to mention that, *Mahā Upaniṣad* voices the *Vaiṣṇava* conviction, that, Nārāyaṇa, i.e. Viṣṇu is the eternal Brahman. From

³²⁰ Cf. Amal Kumar Bandopadhyay. *Pourāṇikā*, part 1, p. 400-404.

³²¹ Cf. Amal Kumar Bandopadhyay. *Pourāṇikā*, p. 405.

³²² Cf. S.G.Desai. *A Critical Study of the Later Upaniṣad*, p. 58.

³²³ *Gopāla pūrva tāpanīya Upaniṣad*. “*namo vedāntavedyāya gurave buddhisākṣiṇe*”- Verse 1.1.

³²⁴ Cf. Svāmī Tapasyānanda. *Bhakti Schools of Vedānta*. Chapter 7, p. 225.

³²⁵ *Infra*. 5.6.1.4.

³²⁶ Cf. Vaman Shivram Apte. *The Practical Sanskrit-English Dictionary*, p. 413.

Him twenty- five principles of *Sāṃkhya* system come.³²⁷ Again according to this Upaniṣad, Śiva and Brahmā are two subordinate Gods who are the creation of the meditative power of Nārāyaṇa.³²⁸

4.5.8.2. Gopāla or Kṛṣṇa in *Vaiṣṇava Upaniṣad*

The *Gopāla- tāpanīya Upaniṣad* (both *pūrva* and *uttara*) equate Kṛṣṇa with *Brahman* or Supreme Self.³²⁹ The first part of the text is composed in a structure of mythology where Brahmā is being asked some questions by the sages; the later part also has the same pattern, the only difference is that Kṛṣṇa is the teacher and the queries come from the *gopīs* of Braja. But otherwise the text does not describe the magical acts of Kṛṣṇa or Gopāla, it basically explore the supremacy of Kṛṣṇa and technique how to worship Him.³³⁰

According to *Gopāla pūrva tāpanīya Upaniṣad*, this sapphire blue coloured Kṛṣṇa is eternal youth icon in the disguise of cowherd. His dress is bright in colour and a forest garland is on his neck. He poses the meditation form by keeping his thumb and forefinger of his right hand on his chest and left hand on his left knee.

“*satpūṇḍarīkanayanaṃ meghābhaṃ vaidyutāmṇam*
dvibhujam jñānamudrāḍhyaṃ vanamālinamīśvaram||
gopagopāṅganāvītaṃ suradrumatalāśritam
divyālaṃkaraṇopetaṃ ratnapaṃkajamadyagam||
kālindījalakallolāsaṅgimārutasevitam
cintayamścetasā kṛṣṇaṃ mukto bhavati saṃsṛte|| *iti*||” (*Gopāla pūrva tāpanīya Upaniṣad*, Verse 1.2.)

³²⁷Supra. 3.3. Relation with *Sāṃkhya*

³²⁸*Mahā Upaniṣad*: “*tasmādīśāno mahādeva mahādevaḥ* | *atha punareva nārāyaṇaḥ so 'nyaktāmo manasā dhyāyata* | *tasya dhyānāntaḥsthasya lalāṭātsvedo 'patat* | *tā imāḥ pratatā āpaḥ tatstejo hiraṇmayamaṇḍam* | *tatra brahma caturmukho 'jāyata*”- Verse 1.1.

³²⁹*Gopāla pūrva- tāpanīya Upaniṣad*: “*sakalaṃ paramaṃ bhavati brahmaitad yo dhyāyati rasati bhajati, soamṛto bhavati, soamṛto bhavati*”- Verse 1.1.

³³⁰Infra. 5.6.1. *Bhakti* in *Gopāla tāpanīya Upaniṣad*

On the other hand, the magical acts of Kṛṣṇa, has come in this text as the names to be chanted. Such as, “Kālindīkulalola” (crusher of Kālīyā), “Kaṁśavaṁśavināśī” (Killer of Kaṁśa), “Keśicānuraghātī” (Killer of demons Keśī and Cānu).³³¹

Gopāla utara tāpanīya Upaniṣad gives the metaphorical description in the same stain and describes the form of Kṛṣṇa in a different way.

“*caturbhujam śaṅkhacakraśārṅgapadmagadānvitam|*
Sukeyūrānvitam bāhum kaṇṭham mālāsuśobhitam|
dyumatkirīṭamabhayaṁ sphuranmakarakuṇḍalam|
hīranmayam soumyatanuṁ svabhaktāyabhaya-pradam|
dhyānmanasi mām nityam veṇuśrṅgadharām tu vā||” (*Gopāla utara tāpanīya Upaniṣad*, Verse 1.17)

According to the text the three qualities, *sattva*, *rajas* and *tamas* constitutes four hand of the deity. The five elements form the conch. The mind becomes the wheel and the primordial *māyā* is the weapon called *śārṅga*. The universe is the lotus. All these things are held in hands by Kṛṣṇa. The *Ādiśāstra* (the first scripture) constitutes his mace (*gadā*); duty, wealth and desire are the *keyūras*. Besides this, his neck decorates with garland in the form of eternity. His head is adorned with ornament in the form of *sattva* quality and the ear-rings are the imperishable existence. Finally the *Upaniṣad* declares that, the persons meditating on this form of Kṛṣṇa attain salvation. *Gopāla utara tāpanīya Upaniṣad* speaks of the significance of Mathurā Purī, and indicates it as ‘*kāmapradā*’.

“*sa hovāca taṁ hi nārāyaṇo devaḥ sakāmyā meroḥ śrṅge yathā sapta puryo bhavanti tathā hi niṣkāmyāḥ sakāmyāśca mūlokakre sapta puryo bhavanti tāsāṁ madhye sākṣādbrahmagopālapurī hīti sakāmyā niṣkāmyā ca devānāṁ sarveṣāṁ bhūtānāṁ ca bhavati*”- (*Gopāla utara tāpanīya Upaniṣad*, Verse 1.11.)

[“As on the summit of Mount Meru are seven cities that fulfil all desires, so on the Earth are seven cities that fulfil desires and grant liberation. Among

³³¹Infra. 5.6.1.4.

them the city of Gopāla Puri is directly the spiritual world. In this city the desires of the demigods and all other creatures are all fulfilled and everyone attains liberation.”³³²

Here it can be seen that the other name of Mathurā Purī is Gopāla Purī and that is surrounded by 12 forests.³³³ They are-

- i. The great forest of Br̥hadvana
- ii. Madhuvana, the former residence of the demon Madhu
- iii. Tālavana, full of palm trees
- iv. Delightful Kāmavana
- v. Great Bahulavana
- vi. Kumudavana, full of lotus flowers
- vii. Khadiravana, full of Khadira trees
- viii. Bhadravana, the favourite spot of Lord Balarāma
- ix. Bhāṇḍīravana, the great forest of banyan trees
- x. Śrīvāna, the abode of the goddess of fortune
- xi. Lohavana. The former residence of the demon Loha
- xii. Vṛndāvana, ruled by the goddess Vṛndā-devī.

Again this idol has also been considered as the incarnation of Rāma.³³⁴

4.5.9. Garuḍa avatāra

4.5.9.1. Mythological Sources

The Garuḍa is a large mythical bird rather a bird-like creature, or humanoid bird that appears in both Hindu and Buddhist mythology. In Hindu religion, Garuḍa is a Hindu divinity, usually the mount (*vāhana*) of the Lord Viṣṇu. Garuḍa is depicted as having the golden body of a strong man with a white face, red wings, and an eagle's beak and with a crown on his head. This ancient deity is said to be large enough to

³³² *Gopāla uttara tāpanīya Upaniṣad*. Sri Gopala -Tapani Upanishad, With Commentaries of Baladeva Vidyabhushana and Vishvanatha Cakravarti, Eng. Trans. Kusakratha Dasa.

³³³ *Gopāla uttara tāpanīya Upaniṣad*. “br̥hadbr̥hadvanaṃ madhormadhuvanaṃ tālātālavanaṃ kāmayaḥ kāmavanaṃ bahulo bahulavanaṃ kumudaḥ kumudavanaṃ khadiraḥ khadiravanaṃ bhadro bhadravaṇaṃ bhāṇḍīra iti bhāṇḍīravanaṃ śrīvānaṃ lohavanaṃ vṛndayā vṛndāvanametairāvṛtā purī bhavati||”-Verse 1.12.

³³⁴ *Gopāla pūrva tāpanīya Upaniṣad*. “rāmāmānasahaṃsāya govindāya namo namaḥ”-Verse 2.4.

block out the sun.³³⁵ In Vedic literature Garuḍa is known as Suparṇa and Tārakṣa. But there is no trace of his carrier image of Viṣṇu in the very early stage. He continued to enjoy that exalted position during the period of *Atharvaveda* (4.6.3), as references suggested like, “*sa suparṇo gurutmān*”. The position of celestial bird was enjoyed by Garuḍa during the post Vedic time.

The *Vedas* provide the earliest reference of Garuḍa, though by the name of Śyena, where this mighty bird is said to have brought nectar to earth from heaven. In the same way, the story dwells in *Taittirīya Saṃhitā* is that, Kadrū desired Suparṇa to procure *amṛta* as a price of the freedom for his mother. The feat was accomplished by Garuḍa, the son of Vinatā, though the serpents could not consume the nectar that brought by Garuḍa³³⁶. The *Purāṇas* are more vocal about the personality and performance of Garuḍa. Such as, *Devī Bhāgavata Purāṇa*, *Garuḍa Purāṇa*, *Matsya Purāṇa*, *Viṣṇu Purāṇa*, *Brahmavaivarta Purāṇa*, *Varāha Purāṇa* and several other *Purāṇic* texts mentioned Garuḍa in many or one way. According to *Bhāgavata Purāṇa*, Viṣṇu come to Gajendra riding on Garuḍa to rescue him from the giant crocodile.³³⁷ The *Brahma Purāṇa* describes both Aruna and Garuḍa as the two sons of Vinatā.

The association of Garuḍa with Viṣṇu added to his popularity manifold. His personality is developed in the epics. In the *Rāmāyaṇa* of Vālmīki, his performance is very limited and we find him only when he is trying to free Rāma and Lakṣmaṇa from the serpent bondage. But in the said text, the fact of his being the vehicle of Viṣṇu has been quite well established. In the *Āraṇyaka Kāṇḍa* of this epic, Jatāyū informed Rāma about his ancestors, mentioning Garuḍa to be among his forefathers.³³⁸

The story of Garuḍa's birth and deeds is told in the first book of the great epic *Mahābhārata*. According to the *Ādi Parvan* of the epic, when Garuḍa first burst

³³⁵ Cf. Suresh Chandra. *Encyclopedia of Hindu Gods and Goddesses*. pp.99-100.

³³⁶ Cf. Shantilal Nagar. *Indian Gods and Goddesses*. Vol.2.p. 237.

³³⁷ *Bhāgavata Mahā purāṇa*. “*antaḥsarasyuruvalena pade grhīto grāheṇa yūthapatirambujahasta ārtah| āhedamādipuruṣākhilalokanātha tīrthaśravaḥ śravaṇamaṅgalanāmadheya||*”-Verse 2.7.15.

³³⁸ *Vālmīki Rāmāyaṇa*. “*tataḥ suparṇaḥ kākusthou sprṣṭvā pratyabhinandya ca| vimarśa ca pāṇibhyām mukhe candra sama prabhe ||*” *Aranya-kāṇḍa*, 5.37.

forth from his egg, he appeared as a raging inferno equal to the cosmic conflagration that consumes the world at the end of the age. The Gods being frightened begged him for mercy. Garuḍa, hearing their plea, reduced himself in size and energy. However, it is noticeable that, the *Mahābhārata* contains a story according to which, Viṣṇu established his superiority over Garuḍa.³³⁹ Garuḍa continues to appear in the *Upaniṣads*, as for example, in the *Kṛṣṇa Upaniṣad* Garuḍa has been equated as a banyan tree.³⁴⁰ In the *Maitrāyaṇī Saṃhitā*, Suparṇa has been identified as *vāk* (speech). Though Garuḍa appeared over the Indian religious horizon at quite an early stage, yet his distinct iconographical features have been developed at latter stage. With the development of Vaiṣṇavism in the country, Garuḍa as the mount of lord Viṣṇu came to be defined in such a way that he started to be recognized as a god himself or an incarnated form of Viṣṇu. A Besnagar inscription of the 2nd Century B.C. mentions the creation of a flag pole with an image of Garuḍa at the top in the honour of Vāsudeva by Heliodora, an ambassador of the Greek King Antialkidas, who was the deciple of *Bhāgavata* religion.³⁴¹ During the Suṅga, Kuṣāṇa and Andhra or Mathurā period, Garuḍa had already surfaced. Still the detailed feature of this deity remained undefined. Even the Gupta period remained the intermediate stage in the evolution of the iconography of Garuḍa motif. A defined iconographical feature of Garuḍa could be found in the medieval period³⁴².

4.5.9.2. Garuda in VaisnavaUpaniṣad

In this particular text *Gāruḍa Upaniṣad*, the deity has been personified as the carrier of god Viṣṇu, “*viṣṇuvāha namastubhayaṃ kṣemaṃ kuru sadā mama*”³⁴³. Garuḍa is here illustrated as the sworn enemy of snake and worshiped as the God

³³⁹ *Mahābhārata*. “*kṛṣṇābhyāṃ rakṣitaṃ dṛṣtvā taṃ ca dāvamahamkṛtāḥ| samutpeturathākāśaṃ suparṇādyāḥ patatṛiṇaḥ|| garuḍā vajrasadṛśaiḥ pakṣatuṇḍnakhaistathā| prahartukāmāḥ sampeturākāśātkṛṣṇapāṇḍavou||*”-Verse 1.2.19-20.

³⁴⁰ *Kṛṣṇa Upaniṣad*. “*garuḍo vaṭabhāṇḍīraḥ sudāmā nārado muniḥ*”- Verse 1.24.

³⁴¹ Cf. Hemchandra Raychaudhuri. *Materials for the study of the Early History of the Vaishnava Sect*, p. 22.

³⁴² Cf. Shantilal Nagar. *Indian Gods and Goddesses*. Vol.2.p. 238.

³⁴³ *Gāruḍa Upaniṣad*. Verse 8.

who can remove and destroy the poison.³⁴⁴ The *Upaniṣad* projects a beautiful image of this bird God. Garuḍa having a mud- coloured eye with large wings and ornamented with the snakes is of golden complexion.³⁴⁵ His nose and face is with blue complexion and His hands with bangles are stretched to his knee.³⁴⁶ He is described here ornamented with great snakes or gods of snakes like Ananta, Vāsuki and Takṣaka.

“*ananta vāmakaṭako yajñasūtram tu vāsukiḥ|
takṣakāḥ kaṭisūtram tu hāraḥ kārkoṭa ucyate*||”³⁴⁷

[Garuḍa has Ananta Nāga in His left arm as an amulet, wearing Vāsuki snake as a sacrificial thread, Takṣaka as girdle and Kārakata as his necklace]³⁴⁸.

Again some other snakes like Padma, Mahāpadma, Śaṅkha and Gulika have also been used as the ornaments in ears, head and arms of this deity.

“*padma dakṣiṇa karṇe tu mahāpadmastu vāmake|
śaṅkhaḥ śiraḥ pradeśe tu gulikastu bhujāntare*||”³⁴⁹

[“Padma and Mahāpadma are His two earrings. Śaṅkha is situated on his head and Gulika ornamented His arms”].

He is portrayed with Pounḍra and Kālī nāgas beside him with sacred fans (*cāmara*) and Elāputrak etc. snakes serving him.

³⁴⁴ *Gāruḍa Upaniṣad*. “*śrīmahāgaruḍaprītyarthe mama sakalaviṣavināśanārthe jape viniyogaḥ*”- Verse 1.1.

³⁴⁵ *Gāruḍa Upaniṣad*. “*kapilākṣaṃ garutmantaṃ suvarṇasadrśaprabhavam| dīrghavāhuṃ brhatskandhaṃ nādābharaṇabhūṣitam*||”- Verse 1.5.

³⁴⁶ *Gāruḍa Upaniṣad*. “*ājānutaḥ suvarṇābhamākāṇṭhyostuhinaprabhavam| kuṅkumāruṇamākāṇṭhaṃ śatacandranibhānanam|| nīlāgranāsikāvakraṃ sumahaccārakuṇḍalam| draṇṣṭrākaraḥ lavadanam| kirīṭamukūṭojjvalam*||”- Verse 1.6-7.

³⁴⁷ *Gāruḍa Upaniṣad* . Verse 2

³⁴⁸ Paul Deussen. *Sixty Upaniṣads of the Vedas, Gāruḍa Upaniṣad*, Vol. II, p. 665.

³⁴⁹ *Gāruḍa Upaniṣad* . Verse 3.

“pouṇḍrakālīkanāgābhyām cāmarābhyām suvījitam|
elāputrakanāgādyaīḥ sevyamānam mudānvitam||”³⁵⁰

[“Pouṇḍra and Kālīka snakes stayed beside Him with fans and Elaputra named two snakes were serving Him”].

The word ‘*vajra*’ is used again and again to describe his super strength. He is depicted as *vajranakha* (thunder- nailed), *vajratuṇḍa* (thunder-faced) *vajradanta* (thunder- tooth) *vajrapuccha* (thunder- tailed).

We find different names of Garuḍa in this *Upaniṣad*. Such as, Garuḍa, Mahāgaruḍa, Pakṣīndra, Śrīviṣṇuvallbha, Trailokyaparipūjita, Ugrabhayaṅkarakālānalarūpa.³⁵¹ But the features or attributes that identify them with these names is not clearly told there.

Here is noteworthy that Garuḍa is portrayed as a single deity or God, apart from Viṣṇu. And Garuḍa is not mentioned as the incarnation of Viṣṇu.

4.5.10. Dattātreyā avatāra

4.5.10.1. Mythological Sources

Bhāgavata Purāṇa, *Viṣṇu Purāṇa* (4.11.3), *Vāyu Purāṇa* (2.32, 47.242), *Brahma Purāṇa* (213.106-110) described *Dattātreyā* as the incarnation of *Viṣṇu*. According to *Bhāgavata Purāṇa*³⁵² Viṣṇu blessed Atri after his meditation for son that, He himself is given (*datta*) to Atri as his son. After that, Anasūyā, wife of Atri gave birth a son named *Dattātreyā*. Again in *Bhāgavata Purāṇa*³⁵³ it is told that Atri had ten sons born of Anasūyā. *Dattātreyā* was of them. The three sons of Atri are also

³⁵⁰ *Gāruḍa Upaniṣad*. Verse 4.

³⁵¹ *Gāruḍa Upaniṣad*. “śrīmahāgaruḍāya tarjanībhyām svāhā| pakṣīndrāya madhyamābhyām vaṣaṭ| śrīviṣṇuvallabhāya anāmikābhyām hum| trailokyaparipūjītāya kaniṣṭhikābhyām vouṣaṭ||”-Verse 1.1.

³⁵² *Śrīmadbhāgavata MahāPurāṇa*. “atreraṇḍamābhikāṅkṣata āha tuṣṭo datto mayāhamiti yad bhagavān sa dattaḥ| yat pādapaṅkajaparāgapavitradehā yojarddhimāpurubhayīm yaduhaihayādyaḥ||”-Verse 2.7.4.

³⁵³ *Bhāgavata Purāṇa*. “atreḥ patnyanasūyā trīṇjajñe sujaśasaḥ sūtān| dattaṃ durvāsasaṃ somamāmeśbrahmasambhavān||”- Verse 4.1.15

mentioned as the partial incarnation or manifestation in the name of power of three major gods. Like *Soma* was from the power of Brahmā, Dattātreya represented the part of Viṣṇu and Dūrvāśā was born from the part of Maheśvara. Dattātreya is said to have revived the sacrifices and the caste system.³⁵⁴

4.5.10.2. Dattātreya in *Vaiṣṇava Upaniṣad*

There is only one *Upaniṣad* fully devoted to Dattātreya and is named after this God. It mentions Dattātreya as the son of Atri and Anasūyā and identifies him with Viṣṇu. There is a second opinion regarding this incarnated deity. It describes that, Dattātreya was actually a great influential ascetic who was turned into a god-like figure for his wisdom. He was a preacher of *Avadhūta Upaniṣad* in Sanskrit in which he described nature of *Avadhūta sanyāsin*. He was a great *yogin* who had cast off his garments, i.e. *Digambara*.³⁵⁵ His eight visible forms are described to be five elements, the sun, the moon and the sacrificer. The eight spells are as if the eight forms of Dattātreya³⁵⁶. Dattātreya is equated with the Highest Self.³⁵⁷

4.5.11. Hayagrīva avatāra

4.5.11.1. Mythological Sources

Hayagrīva is listed as one of the ten incarnations of Vishnu in *Śrīmadbhāgavata Purāṇa*.³⁵⁸ He is worshipped as the God of knowledge and wisdom, with a human body and a horse's head, brilliant white in colour, with white garments and seated on a white lotus. Symbolically, the story represents the triumph of pure knowledge, guided by the hand of God, over the demonic forces of passion and darkness. Again

³⁵⁴ *Brahma Purāṇa*. “bhūyo bhūtātmano viṣṇoḥ prādurbhāvo mahātmanah| dattātreya iti khyātah| kṣamayā parayā yutah|| tena naṣṭeṣu vedeṣu prakriyāsu makheṣu ca| cāturvarṇye ca saṅkīrṇe dharma śithīlatām gate| ativaradhāti cādharṇe satye naṣṭe 'nṛte sthite| prajāsu śīryamānāsu dharma cākulatām gate|| sayajñāḥ sakriyā vedāḥ prtyānītā hi tena vai| cāturvarṇyamasaṅkīrṇam kṛtaṁ tena mahātmanā|| tena haihyarājasya kārtavīryasya dhīmātāḥ| vradena vara datto dattātreyeṇa dhīmātā||”- Verse 213.106-110.

³⁵⁵ *Dattātreya Upaniṣad*. “digambara mune bālapiśāca jñānasāgara”]- Vrse 1.1.

³⁵⁶ *Dattātreya Upaniṣad*. “vaṭabījasthamiva dattabījastham sarvaṁ jagat”]- Verse 1.1.

³⁵⁷ *Dattātreya Upaniṣad*. “dattātreyaṇyeti satyānandacidātmakam”]- Verse 1.1.

³⁵⁸ *Śrīmadbhāgavata purāṇa*. “satre mamāsa bhagavān hayaśīraśātho| sākṣāt sa yajñapurūṣastapanīyavarṇah| chandomayo makhamayo 'khiladevatātmā| vāco vabhūvuruśatīḥ śvasato 'sya nastah ||”- Verse 2.7.11

in the same text, *Śrīmadbhāgavata Mahāpurāṇa*, Hayagrīva is also mentioned as the demon who who was killed by Brahmā to rescue the *Vedas*.³⁵⁹

Origins about the worship of Hayagrīva have been researched, some of the early evidences dates back to 2,000 BC,³⁶⁰ when Indo-Aryan people worshiped the horse for its speed, strength, intelligence.³⁶¹ Hayagrīva is one of the prominent deities in *Vaiṣṇava* tradition.

4.5.11.2. Hayagrīva in *Vaiṣṇava Upaniṣad*

There is only one *Upaniṣad* in the name of this deity. He is four handed with sacred books, *śaṅkha* and *cakra* in his hand, His bright colour and complex is resembled with full moon. In the manner of dialogue between Nārada and Brahmā this *Upaniṣad* announces that one ho worship Hayagrīva can achieve all eternal wealth.³⁶² The speciality of this particular *Upaniṣad* is that, the *Upaniṣad* emphasises on *Vaiṣṇava tantra* culture in the fold of *avatāravāda*. Maximum usages of *bījamantra* (formula king)³⁶³ point towards this tendency. Again in the fold of praising of the deity Hayagrīva is appeased by merely remembering him. He is the dispeller of great sins.³⁶⁴ He bestows the highest knowledge.

³⁵⁹ *Śrīmadbhāgavata purāṇa*. “atītapralayāpāya uthitāya sa vedhase| hatvāsuraṃ hayagrīvaṃ vedān pratyāharaddhariḥ||”- Verse 8.24.57.

³⁶⁰ Cf. T. Volker. *Animal in Far Eastern Art and Especially in the Art of the Japanese Netsuke*, p. 102.

³⁶¹ Cf. T. Volker. *Animal in Far Eastern Art and Especially in the Art of the Japanese Netsuke*, p. 77.

³⁶² *Hayagrīva Upaniṣad*. “śaṅkhacakramahāmudrāpustakāḍhyaṃ caturbhujam| sampūrṇacandrasaṃkāśaṃ hayagrīvamupāśmahe||”- Verse 1.4.

³⁶³ *Hayagrīva Upaniṣad*. Verse 1.1 and 2.1.

³⁶⁴ *Hayagrīva Upaniṣad*. “tānetānmantrāṇyo veda apavitraḥ pavitro bhavati| abrahmacārī subrahmacārī bhavati| agamyāgamanātpūto bhavati| brahmahatyā dipākairmukto bhavati||”- Verse 2.1.

4.5.12. Rādhā Deity

4.5.12.1. Mythological Sources

Rādhā is a famous woman character in Indian culture as well as religion scenario. She is deified and worshipped as the part of *Vaiṣṇava* cult where there is a practice to adore Rādhā as the conjunction with Kṛṣṇa. The chronicles of *dehatattva* (materialism) in the *Vaiṣṇava* religion, consider the woman belongs to “Rādhāclan”. It is the supreme power, which can attain divine grace through austere religious practice³⁶⁵. Whitney interpreted the word Rādhā mentioned in the *Atharva Veda* (19.7.3) that, Rādhā and Viśākhā are invoked along with Anurādhā and Jyeṣṭha, the auspicious stars who can eradicate the root of bad woman. Again Whitney mentioned that, the word Anurādhā means ‘success’ but is thought of as meaning the one ‘after (*anu*) or following Rādhā’.³⁶⁶ It is also believed that the word Rādhā is old enough and may be traced to the *Vedas* where it occurred as an epithet of ‘*irā*’ which means ‘plenty or wealth’. Rādhā is mentioned and emphasised in *Padma Purāṇa* as the dispeller of sins.³⁶⁷ The adjoining feature of Rādhā with Kṛṣṇa vastly spread and discussed in the literary works in the period and region of *Gaurīya Vaiṣṇava* sects. Baḍu Caṇḍīdāsa in his *Śrīkṛṣṇa Kīrtana* exemplified Rādhā-Kṛṣṇa as the source of ‘*kāntā-kānta bhāva*’, i.e. relation of adoration to the most adorable one or the *upāsya*.³⁶⁸ But from the limitation of the literature Baḍu Caṇḍīdāsa could not be able to show Rādhā as the delighting power or *hlādinī śakti*. It was Caitanya, the founder of *Gaurīya Vaiṣṇava* sect, who established Rādhā as the *hlādinī śakti* and made Kṛṣṇa compelled to become dependent to his great *bhakta*. According to some scholars, the story of Rādhā- Kṛṣṇa, was intended by the voterians of Rādhā-Kṛṣṇa with the believing that making cow-wealth, love playing was the only source of happy life. Thus, all the myths of these coupled deities are situated at the time of imagination of superior world like Goloka.³⁶⁹ The name

³⁶⁵ Cf. Śaktināth Jhā. *Anyā Eka Rādhā*, p. 6.

³⁶⁶ Cf. William Dwight Whitney. *Atharva Veda Saṃhitā*, Vol. II, p. 908.

³⁶⁷ *Padma Purāṇa*. “*rādhājanmāṣṭamīm vatsa! Śṛṇusva susamāhitah| kathayāmi samāsenā hariṇā vinā|| kathitum tatphalaṃ puṇyaṃ na śaknotyapi nārada| koṭījanmārjitaṃ pāpaṃ brahmahatyādikaṃ mahat||*”- *Rādhājanmāṣṭamī māhātmya*, Verse 1. 6-7.

³⁶⁸ Cf. *Vaiṣṇava Padāvalī*. Comp. Khagendranātha Mitra. Introduction.

³⁶⁹ Cf. Akshay Kumar Dutta. *Bhāratbarṣīya Upāsak Saṃpradāya*, Vol. I, p.243.

Rādhā was first flourished in *Brahmavaivarta Purāṇa*.³⁷⁰ This *Purāṇa* confirms that Rādhā is the presiding deity of the the wife of Śrī Kṛṣṇa and most adorable in His life.³⁷¹ Again, *Brahmavaivarta Purāṇa* declares that, Rādhā is the cause of Kṛṣṇa and Kṛṣṇa is the profounder of the worship of Rādhā.³⁷²

In the *Upapurāṇa* texts, we find some other variations of Rādhā- Kṛṣṇa myths. According to *Mahā Bhāgavata-Upapurāṇa*, Śiva at the sight of the beauty of his consort *Pārvatī* entertained the desire to be born as a woman on the earth and resolved that he will divide himself into nine portions for taking birth as Śrī Rādhāat *Vraja* and the eight consorts of Kṛṣṇaat *Dvārakā*, viz, Rukminī, Satyabhāmā, etc. At that time Parvatī also agreed to be born as Śrī Kṛṣṇa with the complexion of her variant form of *Bhadrakālā*.³⁷³ Accordingly Śiva was born as Rādhāas the daughter of Vṛṣabhānū. Ayāna Gopa married her but suddenly lost his virility.³⁷⁴ The story may be exemplified as a rapprochement among the *Vaiṣṇava*, *Śaiva* and *Śākta* sects.

According to ‘*History and Evolution of Vaiṣṇavism in Eastern India*’ by Pranabananda Jash, the tāntric texts like *Bṛhad Gautamīya Tantra*, *Sammohana Tantra* and *Rādhā Tantra*, assure that, Rādhā worship was fully recognized during the medieval times. However, its early history can be traced from the theme of Gopāla-Kṛṣṇa sub-sect where Kṛṣṇa and *gopīs* are described in the *Rāsālīlā* pose.³⁷⁵

4.5.12.2. Rādhā in Vaiṣṇava Upaniṣad

The only minor *Upaniṣad* that describes the significance of Rādhā is *Rādhā Upaniṣad*. According to the colophon remark, it has to know that, *Rādhā Upaniṣad* is situated in the *Ṛg Veda* at the *Brahmabhāga*.

³⁷⁰ *Brahmavaivarta Purāṇa*. “*rāse saṁbhūya goloke sādadhāva hare purah| tena rādhā samākhyātā purāvidbhirdvijottama|*”-Verse 5.26.

³⁷¹ *Brahmavaivarta Purāṇa*. “*prāṇādhiṣṭhātrdevī sākṛṣṇasya paramātmanah| āvirbabhūva prāṇebhyaḥ prāṇebhyo’pi garīyasī|*”-Verse 5.27.

³⁷² *Brahmavaivarta Purāṇa*. śloka 2.2.30-4.67.70.

³⁷³ *Mahā Bhāgavata-Upapurāṇa*. Verse 11, 16-19, 21, 22.

³⁷⁴ *Mahā Bhāgavata-Upapurāṇa*. Verse 33-34.

³⁷⁵ Cf. Pranabananda Jash. *History and Evolution of Vaiṣṇavism in Eastern India*, Chapter II, p. 181.

“iti śrīrgvede brahmabhāge paramarahasye śrīrādhikopaniṣat sampūrṇam”.³⁷⁶

Although the *Upaniṣad* is titled after the name of Rādhā, it rarely tells the story of ‘Rādhā-Kṛṣṇa’ as the tradition of Indian mythology presents before us. On the other hand, Rādhā is here illustrated as a part of Kṛṣṇa and whole *Upaniṣad* is composed to describe the greatness of Lord Kṛṣṇa. In the first *prapāṭhaka* (chapter) of the *Upaniṣad* Rādhikā is mentioned only once, very casually and uttered with the names of other *gopīs*. She is be sited beside *Kṛṣṇa* in *Gokula*. *Durgā*, *Vijayā*, *Ādiśakti* are considered as the part of *Rādhā*.

“tasyā anśo lakṣmīdurgāvijayādiśaktiriti”. (*Rādhā Upaniṣad*, Verse 1.1)

In the second and third *prapāṭhaka* she gets the due attention; there Rādhā and Kṛṣṇa are illustrated as one single personality. Rādhā and Kṛṣṇa have one intellect, one mind, one soul and even one face.

“rādhākṛṣṇayorekamāsanam| ekā buddhiḥ| ekaṃ manaḥ| ekaṃ jñānam| ekaṃ padam| ekā ākṛtiḥ| ekaṃ brahma|” (*Rādhā Upaniṣad*, Verse 2.1)

In the third *prapāṭhaka* Rādhā is recognised as the *Ādyā prakṛti* and Mahāviṣṇu and She is identified with attributeless *Brahman*, since She is portrayed as *Nityā* and *nirguṇā*. Again with a very contrasting approach Her embodiment is described with the epithets like “sarvālaṅkāraśobhitā”, “prasannā”, “aśeṣalāvanyasundarī”.³⁷⁷

4.6. Observation

- The conception of an *avatāra* or “God in flesh” undoubtedly marks a great development in the religious ideas of the Hindus.
- With regard to the animal *avatāras* one can speculate their meanings but with regard to the later manifestations it can be observed that as they are all incarnations of Viṣṇu; they are, therefore, creations of a period when the worship of that God was paramount.
- It is surprisingly noticed that the names like Vāgīśvara and Lokanātha deities in this list belonged to the *Mahāyāna Buddha* pantheon. Again Śāntātmā is referred as Buddha in *Bṛhat Samhitā* and *Agni Purāṇa*. The name of Kapila, the

³⁷⁶ A Descriptive Catalogue of Sanskrit Manuscripts in the Government Collection, Vol. 2.

³⁷⁷ *Rādhā Upaniṣad*. “tasyādyā prakṛtī rādhikā nityā nirguṇā sarvālaṅkāraśobhitā prasannāśeṣalāvanyasundarī”-Verse 3.1.

founder of *Sāṅkhya* theory of philosophy is also included in this particular list of *avatāras*. With the rise of *Mahāyāna* Buddhism, Buddha and probably some of the Buddhist leaders had become as much as an object of worship and pious devotion as any other deity. Naturally, a few heroes were included within the fold of *avatāravāda*.

➤ *Nārāyaṇa pūrva tāpanīya Upaniṣad* acknowledged ten incarnations of Nārāyaṇa. They are- Matsya, Kūrma, Varāha, Nārasimha, Vāmana, Jamadagni, Rāmacandra, Kṛṣṇa Paramātmā, Buddha and Kalkijanārdana. In this regard it is worth to mention that in this list Paraśurāma is replaced by Jamadagni who is known as his father.³⁷⁸

➤ Again the name of Balarāma which was adjoined with Kṛṣṇa according to the *Purāṇas* and *Daśāvatāra stotra* by Jayadeva, is missing in this list. Besides that, Kṛṣṇa is named here Kṛṣṇa Paramātmā. In the same way Kalki is named here Kalkijanārdana. Although *Vaiṣṇava* religion consider *Gītā* as the scripture and follows the *Bhāgavata purāṇa* in their most of the literary works, but the name of Jamadagni differs from these scriptures. Because this name as the incarnation of Nārāyaṇa or Viṣṇu is not mentioned in their lists.

➤ Again as all the *Vaiṣṇava sampradāyas* are the worshipper of Viṣṇu, expectedly incarnation occupies a significant place in their doctrine.

➤ Rāmānuja, Madhva and Nimbārka accepted one Supreme Self Nārāyaṇa in various archetypical forms amongst whom *vyuha- avatāra* and *lilā- avatāra* are common.

➤ On the other hand, Vallabha and Caitanya were not concerned about the categories of incarnation, rather with the intension of the manifestation.

➤ Incarnation is also a significant feature of *Vaiṣṇava Upaniṣads*, where different kinds of *avatāra* of Viṣṇu are depicted and worshiped. It is further noticeable that the full stories of the incarnation, that the tradition records, are seldom illustrated in these *Upaniṣads*.

➤ Worship of idols seems to have been popular in the days of *Vaiṣṇava Upaniṣads*. Besides that, a great religious practice was working to harmonise various ritualistic norms for the sake of worshipping the idol.

³⁷⁸ Cf. Amal Kumar Bandopadhyay. *Paurāṇikā*, p. 573.

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- *Purāṇic* literature also gives an enormous effect to portray the image of idol. In fact ten most popular incarnations of Viṣṇu are also noticeably influenced by the *Purāṇic* literature. Viṣṇu had been told to take those incarnations that were quite popular in the *Purāṇic* period. Such as, Varāha, Nṛsiṃha, Dattātreyā, Hayagrīva etc. A powerful influence of the epics like *Rāmāyaṇa* is noteworthy.
- Resembling Nārāyaṇa with Śiva³⁷⁹ is another important noticeable feature in these sectarian texts.³⁸⁰ It proves that *Śaiva* and *Vaiṣṇava* are very close to each other in these minor *Upaniṣads*. The unity of these two powerful sects is clearly professed and *Vaiṣṇava Upaniṣads* serve a great purpose to unite them.

³⁷⁹ *Supra.* 4.5.6.2.

³⁸⁰ *Mahā Upaniṣad.* “*tasmādīśāno mahādeva mahādevaḥ | atha punareva nārāyaṇaḥ so 'nyaktāmo manasā 'dhyāyata | tasya dhyānāntaḥsthasya lalāṭātsvedo 'patat | tā imāḥ pratatā āpaḥ tatstejo hiraṇmayamaṇḍam | tatra brahma caturmukho 'jāyata*”- Verse 1.1.

Chapter: 5

Bhaktivāda in Vaiṣṇava Upaniṣad

5.1. Definition of *bhakti*

Bhakti or devotion is integral to Indian religion, as well as to the Indian philosophy. In the Hindu religion *bhakti* is taken as the most acceptable way of getting liberation.

The word *bhakti* comes from the root *bhaj* that means to serve. ‘*Śabdakalpadrūma*’ derives this word, “*bhājyate iti bhakti*”. Hence *bhakti* denotes to serve, to section, a deep affection to the God. The concordance itself claims that *bhakti* also stands for the term of ‘*upāsana*’. It refers,

“*upāsanā* | *parameśvaraviṣaye* *paramaprema* |
upāsyākārākāritacittavṛttāvr̥ttarūpāparipakkanididhyāsanākhyā
śṛvanamananābhyāsafalabhūtā anubhūti”³⁸¹.

‘*Nāradabhaktisūtra*’ gives different definitions according to different trends and schools of Indian tradition. According to Vyāsa, the son of Parāśara, *bhakti* is the penchant for worshipping God and other similar actions.- “*pūjādiṣvanurāga iti pāraśarya*”.³⁸²

Garga described that, it is a fondness of spiritual conversation. – “*kathādisviti gārga*”³⁸³.

Again Śāṇḍilya has the opinion that, that *bhakti* is such kind of activities that does not clash with the contemplation of self. – “*ātmaratyavirodheneti śāṇḍilya*”³⁸⁴.

But Nārada said that—

*“nāradastu tadarpitākhilācārātā tadvismaraneparamavyākulateti”*³⁸⁵.

³⁸¹ Rādhākānta deva. *Śabdakalpadruma*, part 3, pp. 461.

³⁸²*Nārada Bhaktisūtrāṇi*. Verse 16.

³⁸³*Nārada Bhaktisūtrāṇi*. Verse 17.

³⁸⁴*Nārada Bhaktisūtrāṇi*. Verse 18.

³⁸⁵*Nārada Bhaktisūtrāṇi*. Verse 19.

According to Nārada, *bhakti* is the offerings of all acts to the Supreme Self and it would be utterly unthinkable to the devotee of any kind of separation.

It is noticeable that, Vyāsa, Garga and Śāṇḍilya described *bhakti* as the devotion but from different perspectives. Such as, Vyāsa emphasised devotion in works; rather ritualistic activities; Garga referred it as the devotion in speech or in spiritual discourses; and Śāṇḍilya laid stress on the devotion in mind. Only Nārada picked up the whole picture and went to the basic element of *bhakti*. According to him *bhakti* is a state of total and unconditional self-surrender to God from every aspect. Therefore, any kind of separation from Him becomes utterly unthinkable.

5.2. Classification

According to the monism (*advaitavāda*) as expounded by Śaṅkara and his followers, ignorance is bondage and knowledge is the only means to attain salvation. But a large number of scholars and spiritual teachers proclaim that a person's highest spiritual aspirations can be fulfilled by restoring to the path of devotion (*bhakti*). The tradition of *bhakti* follows different trends being separated from each other according to the worship of different Gods. The followers of *bhakti* are divided into five popular sects³⁸⁶. They are-

- i. *Gāṇapatya*
- ii. *Saurya*
- iii. *Śākta*
- iv. *Śaiva*
- v. *Vaiṣṇava*

Each of *bhakti* school accepts some eternal treatises and some human compositions. *Vaiṣṇava* sects draw its sap from 'Pañcarātra Śāstra'³⁸⁷. As the focus of our current research is *Vaiṣṇava Upaniṣads*, hereafter the discussion on *bhakti* will chiefly be done from the perspective of Vaiṣṇavism or the worship of Viṣṇu.

³⁸⁶Cf. Satinath Goswami. "Vaiṣṇavism". *Encyclopaedia of Indian Literature*. Pp. 4468.

³⁸⁷Cf. Satinath Goswami. "Vaiṣṇavism". *Encyclopaedia of Indian Literature*. Pp. 4468.

5.3. Features

5.3.1. *Śrīmadbhāgavatamahāpurāṇa*³⁸⁸ shows nine fold classifications about the grade of *bhakti*.

“*śravaṇam kīrtanam viṣṇoḥ smaraṇam pādasevanam | arcanam vandanam dāsyam sakhyam ātmanivedanam || iti puṇsārpitā viṣṇou bhaktiścennavalakṣṇā | kriyate bhagavatyaaddhā tanmanye ’dhītamuttamam ||*”-Verse 7.5. 23-24.

Such attitudes arise from different activities in which a devotee is involved. They are-

- i. Listening to Lord’s greatness (*śravaṇam*)
- ii. Glorifying (*kīrtanam*)
- iii. Remembering Him (*smaraṇam*)
- iv. Respecting (*pādasevanam*)
- v. Worshipping (*arcanam*)
- vi. Saluting (*vandanam*)
- vii. Adopting a servile attitude (*dāsyam*)
- viii. Friendship (*sakhyam*)
- ix. Complete surrender to Him (*ātmanivadanam*)

5.3.2. *Bhakti* is defined as *rasa* in the Bengal *Vaiṣṇava* cult. According to the *Vaiṣṇava alaṃkārikas* there are twelve *rasas*. They are Bharata’s eight *rasa* (omitting *śṛṅgāra* and including *sāntarasa*) along with *vātsalya*, *preyan*, *sakhyam* and *dāsyam*. Madhusudana Saraswati gave some new ideas on *bhaktirasa* in his *Bhagavadbhaktirasāyana*³⁸⁹. According to him *bhakti* is ‘*citta*’ taking the form of Lord. He separated *jñāna* from *bhakti* and so did not include it in the fourth or final *puruṣārtha*, i.e. *mokṣa*. In this regard it is

³⁸⁸ *Śrīmadbhāgavatamahāpurāṇa*. “*śravaṇam kīrtanam viṣṇoḥ smaraṇam pādasevanam | arcanam vandanam dāsyam sakhyam ātmanivedanam || iti puṇsārpitā viṣṇou bhaktiścennavalakṣṇā | kriyate bhagavatyaaddhā tanmanye ’dhītamuttamam ||*”-Verse 7.5. 23-24.

³⁸⁹ Cf. Satinath Goswami. “*Vaiṣṇavism*”. *Encyclopaedia of Indian Literature*. Pp. 4468.

also noteworthy that amongst the earlier *alaṃkārikas* Abhinava Gupta proposed to bring *bhakti* under *sāntarasa* that is related to *mokṣa*³⁹⁰.

5.4. Journey of *bhakti*: A Brief Sketch (as found in the Sanskrit Literature)

5.4.1. *Bhakti* or devotion has its roots in *Vedas* where the root *bhaj* was referred to the division or partition³⁹¹. In the *Ṛgveda* we may get some interesting passages³⁹² that exhibit the doctrine of grace and in that way they are closely associated with *bhakti*.³⁹³ The same word in the *Brāhmaṇa* part of *Veda* is used in the meaning of to grant, to bestow, and to furnish, to supply.³⁹⁴

5.4.2. The nature and shape of devotion has surpassed a long journey of evolution. The *Kaṭha* and *Muṇḍaka Upaniṣads* illustrated the doctrine of grace, in declaring that, “He, Ātman, is accessible only to him whom he chooses.”

“nāyamātmā pravacanen labhyo na medhayā na bahūnā śrutena|
yamevaiṣa vṛṇute tena labhyastasyaiṣa ātmā vivṛṇute tanuṃsvām”|-(*Kaṭha Upaniṣad*, Verse 1.2.23.) (*Muṇḍaka Upaniṣad*, Verse 3.2.3.)

5.4.3. *Śvetāśvatara Upaniṣad* mentions the doctrines of self- surrender (*prapatti*), as the vital ingredient of *bhakti* and mentioned the word ‘*bhakti*’ in this sense for the first time in its text.

“yasya deve parā bhaktiryathā deve tathā gurou|
tasyaite kathitā hyarthāḥ prakāśante mahātmanāḥ prakāśante mahātmanāḥ iti”³⁹⁵
[“He who has highest faith in God,
Just as in God, so also in the teacher,
to him who is high-minded,
these teachings will be illuminating.”]³⁹⁶

³⁹⁰ Cf. Satinath Goswami. ‘*Vaiṣṇavism*’. *Encyclopaedia of Indian Literature*. Pp. 4468.

³⁹¹ Cf. M. Monier Williams. *A Sanskrit English Dictionary*, p. 743.

³⁹² *Ṛg Veda*: “na te giro api mṛṣye turasya suṣtutim asūryasya vidvān|sadā te nāma svayaśo vivakmi”|- Verse 7.22.5.

Ṛg Veda. “bhagabhaktasya te vāyamudaśema tadāvasā| mardhānam rāya ārabhe| na hi te kṣatram na saho na manyuḥ vāyāścanāmī patayantaāpuḥ”|- Verse 1.24.5

³⁹³ Cf. S.G. Desai. *A Critical Study of Later Upaniṣads*, p. 70. Footnote.

³⁹⁴ M. Monier Williams. *A Sanskrit English Dictionary*, p. 743.

³⁹⁵ *Śvetāśvatara Upaniṣad*, Verse 6.23.

³⁹⁶ Paul Deussen. *Sixty Upaniṣads of the Veda*, p.326.

5.4.4. In the evolution of *bhakti*, the *Mahābhārata* is the first prominent evidence to make the whole picture of it,³⁹⁷ in fact the sectarian name ‘*Vaiṣṇava*’ is found in this great epic.³⁹⁸

Śrīmadbhāgavata gītā, a part of the *Bhīṣma parvan* of the *Mahābhārata*, can be considered one of the most prominent literary sources of *bhakti* concept. It is known to all that *Gītā* speaks of *karma yoga*, *jñāna yoga* and *bhakti yoga*. Lord Kṛṣṇa stated that,

“*jñānayogena sāṅkhyānām karmayogena yoginām*”.³⁹⁹

[“*Jñānayoga* is for the learners and *karmayoga* is for those who use to do the spiritual practices in undesired manners.”]

Again in *bhakti yoga* chapter it is announced that He would consider him as the best *yogin*, who worship Him with a devotional mind.

“*mayyābeśya mano ye mām nityayuktā upāsate|*
śraddhayā parayopetāste me yuktatamā matāḥ||”- (*Śrīmadbhāgavata gītā*, Verse 12.2.)

Again He said,

“*ye tvakṣaramanirdeśyamavyaktaṃ paryupāsate|*
sarvatragamacintyaṅca kūṭasthamacalaṃ dhruvam||
saṁniyamendriyagrāmaṃ sarvatra samabuddhayaḥ|
te prāpnuvanti māmeva sarvabhūtahite ratāḥ||”- (*Śrīmadbhāgavata gītā*, Verse 12.3-4.)

[“Those who have control over their emotions, anger and external and internal organs, who are well behaved inspite of any kind of good or evil result of their

³⁹⁷ *Mahābhārata*. “*aṣṭādaśapurāṇānām śravaṇādyatphalaṃ bhavet| tatphalaṃ samavāpnoti vaiṣṇavo saṁśayaḥ*||”-Verse 18.6.97

³⁹⁸ Cf. Hemchandra Raychaudhuri. *Material for the study of the Early History of the Vaishnava Sect*, p. 17.

³⁹⁹ *Śrīmadbhāgavata gītā*, Verse 3.3.

mortal lives, well wisher to the mankind and over all maditade for the omnipotent, omni present Supreme Self, will achieve liberation.”]

In this way again and again the text explores the significance of *bhakti*.

“*puruṣaḥ sa paraḥ pārtha bhaktyā labhyastvananyayā*
yasyāntaḥsthāni bhūtāni yena sarvamidam tatam||”-(*Śrīmadbhāgavata gītā*, Verse 8.22)

[“O Pārtha, the whole universe is situated in the Supreme Self. As the pot is surrounded by *ākāśa* from inner to outer surface, so the universe is surrounded by Him. Only by undivided or exclusive devotion one can achieve the knowledge of Him.”]

“*nāham vedairna tapasā na dānena na cejyayā*
śakya evaṁvidho draṣṭum drṣṭavānāsi mām yathā||
bhaktyā tvananyayā śakya ahamevaṁvidho ’rjun
jñātum draṣṭum ca tattvena praveṣṭum ca parantapa||”
-(*Śrīmadbhāgavata gītā*, Verse 11.53-54.)

[“The knowledge of Mine cannot be gained through Vedas or upāsana or sacrificial norms. O Arjuna! Only through undevoted devotion to Me one can achieve the knowledge of Mine and get liberation by knowing Me.”]

5.4.5. This relation of *karman*, knowledge (*jñāna*) and *bhakti* is very clearly elaborated by S.N. Dasgupta in his ‘*Hindu Mythology*’: “It discards self-mortification and believes in three kinds of tapas: first, bodily discipline- respect to gods, Brahmins and the wise, purity, sincerity, chastity and non-injury; second, speech discipline- sweet and truthful speech, and study; and third, mental discipline-contentment, self-control, amiability, purity of mind, and meditation.

But the great solution of the Gita is the compromise it advances between the worldly life of allotted duties and the hermit life of absolute renouncement, and between a life of lawful and proper enjoyment and the absolute extinction of desires. The program that it proposes is, on the one hand, that we purify our minds, purging them of all attachments and

passions by dedicating all the fruits of our actions to God; and yet, on the other hand, that we continue to perform all the duties belonging to our particular caste or stage of life. It is not the actions but our own inclinations and passions that really bind us. But if we can augment our faith in and our affection for God to such an extent that in our love for Him we free ourselves from all other attachments while yet we continue to perform the allotted and normal duties, the actions can in no wise bind us to a lower goal.⁴⁰⁰

5.4.6. The concept of the surrender of all actions to the Supreme Lord can also be found in Patañjali's *Yogasūtra*, “*isvatapraidhānādvā*”.⁴⁰¹

[By the devotional meditation on the great Lord and by surrendering all the fruits of works to Him one can achieve liberation.]

5.4.7. *Viṣṇu Purāṇa*⁴⁰² and *Bhāgavata Purāṇa*⁴⁰³ tell the story of Prahlāda who was the devotee of Hari and for this cause was tormented by his father in various ways. But he was saved by Hari and as the true devotee of Him, Prahlāda was not angry with his father. This sense of kindness comes from the adoration towards God as the great Being from whom everything has come forth and to whom everything will return.⁴⁰⁴ The subtle and cosmic matter is a concrete expression of energy of the Lord. In that sense *Viṣṇu Purāṇa* does not emphasize on the feeling of devotion. Thus in *Viṣṇu Purāṇa* we can see that by meeting with God, Prahlāda felt the same attachment with God that ordinary people have for sense of enjoyment.⁴⁰⁵ Throughout the story of Prahlāda in *Purāṇas* the devotion that was shown by him is an unbroken concentration on God that makes him feel the contemplation in which he becomes attached with God. This enjoyment of attachment gives the devotee the liberation. The same utterance can be heard from S. N. Dasgupta in his ‘*Hindu Mysticism*’, as he says: “But all that I wish to point out in this connection is

⁴⁰⁰Cf. S.N. Dasgupta. *Hindu Mysticism*, pp. 116-117.

⁴⁰¹Patañjali. *Pātañjala Yogasūtra*, Verse 1.23.

⁴⁰²*Viṣṇu Purāṇa*, Verse 1.20.1-39.

⁴⁰³*Śrīmadbhāgavata Mahāpurāṇa*, Verse 7.5.1-7.9.55

⁴⁰⁴Supra. 4.5.6.1.

⁴⁰⁵*Viṣṇu Purāṇa*. “*sarvagatvādanantasya sa evāhamavasthitaḥ| mattaḥ sarvamahaṃ sarvaṃ mayi sarvaṃ sanātane|| ahamevākṣayo nityaḥ paramātmāmasaṃsryaḥ| brahmasaṃjñō hamevāgre tathānte ca paraḥ pumān||*”- Verse 1.19. 85-86.

that in this aspect of devotion, contemplation and communion are more prominent than any exuberance of feeling.”⁴⁰⁶

5.4.8. In this regard it is worth to recall that in the Vedic age heavenly rewards was a result of performance of sacrifice. This Vedic restriction and prohibition was ultimately incline people to accommodate themselves to modes of life offering only a restricted scope of self- gratification.⁴⁰⁷ *Śrībhāgavata Mahāpurāṇa* and *Gītā* criticize this older courses of sacrifice. According to *Gītā* one who is infused with the higher ideal of life, can emancipate himself from desires by self surrender to God.⁴⁰⁸

5.4.9. In the development of *bhakti* teachers of all *Vaiṣṇava Vedānta* schools contributed a lot. Śaṅkara admitted knowledge as the only path of salvation. But the later *Vedānta* scholars like Rāmānuja accepted *bhakti* as the part of knowledge and gradually *bhakti* took the lead in the path of salvation. In that sense the schools starting from *Viśiṣṭādvaitavāda* to *Acintyabhedābheda* can be classified as the *bhakti* schools of *Vedānta*. According to Rāmānuja *bhakti* is *parama premasvarūpā*⁴⁰⁹. On the other hand in *Dvaitādvaitavāda* Nimbārka stated that *bhakti* ends in complete devotion or surrender which generates knowledge by the grace of God. In *Śuddhādvaitavāda* *bhakti* comes in a very simple structure to the common religious seekers. Chaitanya is most popular *Viṣṇava* reformer who had succeeded Nimbārka and Vallabha. He defined superior *bhakti* as a mental state and associated with physical action for yielding satisfaction to Kṛṣṇa without any further desire or motive. The details of these doctrines would be elaborated later.⁴¹⁰

5.5. Doctrine of *bhakti* According to *Vedānta* Schools

Śaṅkaracārya emphasised only on the knowledge as the means of salvation. *Bhakti* or devotion was not accepted there as means. But the later *Vedānta* scholars starting from Rāmānuja accepted *bhakti* and gradually *bhakti* took the lead in the path of salvation.

⁴⁰⁶Cf. S.N. Dasgupta. *Hindu Mysticism*, p. 121.

⁴⁰⁷Cf. S.N. Dasgupta. *Hindu Mysticism*, p. 125.

⁴⁰⁸Śrīmadbhāgavatagītā. “adveṣṭā sarvabhūtānāṃ maitraḥ karuṇa eva ca | nirmamo nirahamkāraḥ samaduḥkhasukhaḥ kṣamī | santuṣṭaḥ satataṃ yogī yatātmā dṛḍhaniścayaḥ | maryarpitamanobuddhiryo madbhaktaḥ sa me priyaḥ ||”-Verse 12. 13-14.

⁴⁰⁹Śrībhāṣya 1.1.1.

⁴¹⁰Infra. 5.5.

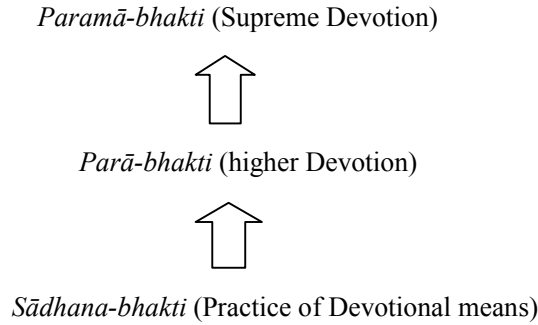
5.5.1. Viśiṣṭādvaitavāda

In *Viśiṣṭādvaitavāda* *bhakti* is described as knowledge of the Ultimate Reality as one's highest treasurer and can be achieved through excessive adoration. Rāmānuja accepted knowledge as *bhaktirūpā*⁴¹¹. He therefore equated *bhakti* with *dhyāna* and *upāsana*. *Dhyāna* means concentration of mind on God in a continuous flow like oil⁴¹².

To achieve *dhruvānusmṛti*, which is identical with *bhakti*, *viveka*, *vimoka*, *abhyāsa*, *kriyā*, *kalyāṇa*, *anavasāda*, *anurddharṣa* should be practiced.⁴¹³ Here Rāmānuja emphasized on the purification of body and food, performance of *pañcamahāyajña*⁴¹⁴, ethical deeds like truthfulness, resisting the impulses of passion like greed, anger, jealousy etc.

Therefore according to Rāmānuja both the mental and physical purity is required to accept the *bhakti*.

Rāmānuja divided the development of *bhakti* into three stages. The structure is given here.



To reach *Paramā-bhakti* from *Sādhana-bhakti* there are so many details of developments which are prescribed to be practiced regularly.

⁴¹¹ Śrībhāṣya- “*akhila- bhuvana-janma-bhaṅgādilīle| Vīnita- vividha- bhūtavrāta- rakṣaikadīkṣe|| śrutiśīrasī vidīpte brahmaṇi śrīnīvāse| bhavatu mama parasmīn śemuṣī bhaktirūpā||*”- Verse 1.1.1.

⁴¹² Svāmī Tapasyānanda. *Bhakti Schools of vedānta*. Chapter 1.pp. 76.

⁴¹³ Śrībhāṣya. “*tallabdhirvivekavimokābhyāsakriyākalyāṇānasādānuddharṣebhyaḥ sambhavāt nirvacanācca iti||*”-Verse 26, *Jijñāsādhikaraṇam*.

⁴¹⁴ *Brahma Yajña, Deva Yajña, Pitri Yajña, Bhuta Yajña, Nṛ Yajña.*

All these attitudes are the key to detach one's mind from the mortal world and purified him intensively. So that he can develop the power to realize the Devine in his inner self. Actually, Rāmānuja admitted bhakti as a path through which devotee can make the beloved, rather the most adorable Spiritual one, i.e. Supreme Self oblized, so that He would gladly accept him. This is said to be the stage to get *Paramā-bhakti* from *Sādhana-bhakti*. The system of *Paramā-bhakti* is considered as *Prapatti*⁴¹⁵ (fruit of *bhakti*) when attachment to God becomes the superior above all.

5.5.2. Dvaitādvativāda

According to Nimbārka founder scholar of *Dvaitādvativāda* school of *Vedānta*, *bhakti* means the service to God with body, speech and mind. *Bhakti* ends in complete devotion or surrender which generates knowledge by the grace of God. The practice of *bhakti* is divided into two levels, viz. the preparatory and the final phase⁴¹⁶. The performance of duties without any personal desires is the essential part of preparatory phase of *bhakti*. The final phase is quite equated to Rāmānuja's *Prapatti* system⁴¹⁷.

Nimbārka's central idea of this particular system consists of six steps to achieve it. They are-

1. Resolve to cherish love to all, as all animate and inanimate beings constitute the body of Supreme Being.
2. Abandonment of any kind of evil ways.
3. Faith on God that indicates prayerfulness for it.
4. Choosing Him as one's shelter.
5. Entrusting oneself on Him as He would be there to carry his burden.

⁴¹⁵ Cf. Svāmī Tapasyānanda. *Bhakti Schools of Vedānta*. Chapter 1.p. 79.

⁴¹⁶ Cf. Svāmī Tapasyānanda. *Bhakti Schools of Vedānta*. Chapter 3.p. 104.

⁴¹⁷ Cf. Svāmī Tapasyānanda. *Bhakti Schools of Vedānta*. Chapter 3.p. 105.

6. Humbleness that leads a man to accept misfortune or failure as the Divine will.

It is noteworthy that these mentioned steps of getting salvation through absolute *bhakti* or the final phase of *bhakti* are same to both *Viśiṣṭādvaitavāda* and *Dvaitādvaitavāda*. In fact according to Rāmānuja *Prapatti* and *Paramā-bhakti* are identical. *Paramā-bhakti* is considered as the end product of a long and difficult course of discipline of *bhakti* and also as a separate path for them who already cultivate the above mentioned mental attitudes⁴¹⁸. Rather Nimbārka did not identify the final phase of discipline of *bhakti* as an independent path for the intellectuals. He considered it as the gradual development of mind to make one ready for his complete surrender to the Supreme Soul⁴¹⁹.

5.5.3. *Dvaitavāda*

Śrī Madhvācārya, the Ācārya of *Dvaitavāda*, recognized *bhakti* as the firm, ceaseless and unshakable love for God, which surpasses every other form of affection and attachment, and which is based on and inspired by a full knowledge of transcendent majesty of the Supreme Being, is called *bhakti*; by that alone does one attain liberation.⁴²⁰

Madhvācārya considered *Bhāgavata Mahāpurāṇa* as the authority of the doctrine of *bhakti*. The nine fold classification of *bhakti*⁴²¹ was also acknowledged by him in his preaching work. Madhvācārya also established the fact of growing development of *bhakti*. To him, by the devotion mediate knowledge can be gained and that helps the growth of *bhakti* further, resulting in enlightenment. Enlightenment nurtures the devotion. From that one gets liberation and then one attains to the accomplishment of devotion, which has an end in itself, conferring the absolute bliss⁴²².

⁴¹⁸ Cf. Svāmī Tapasyānanda. *Bhakti Schools of Vedānta*. Chapter 2.p. 80.

⁴¹⁹ Cf. Svāmī Tapasyānanda. *Bhakti Schools of Vedānta*. Chapter 3.p. 105.

⁴²⁰ Cf. Svāmī Tapasyānanda. *Bhakti Schools of Vedānta*. Preface- The Glory of Bhakti, p. VIII.

⁴²¹ Supra. 5.2. Classification

⁴²² Cf. Svāmī Tapasyānanda. *Bhakti Schools of Vedānta*, p. 189.

Dvaitavāda distinguishes the stages of such *bhakti*:-

1. *Bhakti* that precedes the general understanding of the doctrine is called *Parokṣa-jñāna*.
2. This knowledge follows the final stage where one follows spiritual realisation i.e. *Aparokṣa-jñāna* and attains Divine grace.

In this regard a thin line differentiation between *Advaita* and *Dvaita* doctrine about *bhakti* should be mentioned here. In the *Advaita* theory *bhakti* and *karma* share same place to purify one's mind to attain knowledge that ensure the recognition of oneness or union of the *Jīva* or individual with *Brahman* or Supreme Self⁴²³. But in the *Dvaita* doctrine *bhakti* and *jñāna* offer a vice versa relationship as the means of salvation. It is actually a journey of an aspirant to realize the *Brahman* as the *bimba* or original and himself as the *pratibimba* of Him. With the endorsement of this 'original and reflection theory' Mādhva emphasised on the fact that devotion should not degenerated into excessive emotionalism. Its healthy form is a well-balanced complex of emotional and intellectual love. One, therefore, holds that love of God which should be preceded by knowledge of the cosmic majesty and excellence of Supreme Self⁴²⁴.

5.5.4. Śuddhādvaitavāda

Śuddhādvaitavāda eases the doctrine of *bhakti* even more than the others, to the common religious seekers. The concept of *bhakti* is firmly based on the basic etymological meaning of it. The etymology of *bhakti* only states the fact to serve God with love, thus *sevā* is merely a bodily affair. Without love it would be troublesome. On the other hand love also seeks service for its completion. This conception immediately minimises the importance of practice of purification. Vallabhas belonging to the *puṣṭi-bhakti* school do not admit the absolute necessity of personal effort⁴²⁵. Vallabha was indebted to the

⁴²³ Cf. S.S. Gupta. 'Bhakti Rasa', *Encyclopaedia of Indian Literature*, Vol. 1, pp. 436.

⁴²⁴ Cf. Svāmī Tapasyānanda. *Bhakti Schools of Vedānta*, pp. 190.

⁴²⁵ Cf. Surendranath Dasgupta. *A History of Indian Philosophy*, Vol. 4, pp. 346.

Bhāgavata-purāṇa and held it in a high reverence. This attitude distinguished the feature where *jīvas* are classified according to their variety. They are sectioned into three groups.-

- a. **Maryādā**: It means ‘living and striving within the limitations of law and disciplines’. According to Vallabha the graduated disciplines are for the *maryādā* - *jīvas* or law-bounded people. To them *bhakti* is attainable by one’s own effort in following specific courses of duties and practices.
- b. **Puṣṭi**: *Puṣṭi-jīvas* are also categorised as the divine in nature like *Maryādā*. But the concept of *bhakti* differs with them. To the followers of *Puṣṭi* School the grace of God is sufficient to destroy obstructions of sins and there is no definite order about the fact whether practices follow the affection or affection follows the practices⁴²⁶.
- c. **Pravāhinī**: In contrast to these above mentioned two types of people, *Pravāhinī* is the concept of ignorant people whose inherent nature makes them love to live in the mortal world and thus they cannot get rid of the birth and death circle⁴²⁷.

According to Vallabha the result or fruit of *sevā-bhakti* are threefold. Such as through this one may attain a great power of experiencing the nature of God, i.e. *alaukika-sāmarthyā*. Secondly one may achieve the association with Divine, i.e. *sājujya*. Finally the devotee may achieve a body befitting the service of God, i.e. *sevopoyogi-deha*⁴²⁸.

5.5.5. Bhakti According to Caitanya

Caitanya is considered as the most popular *Viṣṇava* reformer who had succeeded Nimbārka and Vallabha. He defined superior *bhakti* as the mental state which is associated with the physical action for yielding satisfaction to Kṛṣṇa without any further desire or motive. Such *bhakti* must not be related with any monistic philosophical wisdom⁴²⁹. Thus such *bhakti* differs itself from any kind of philosophical systems like

⁴²⁶ Cf. Surendranath Dasgupta. *A History of Indian Philosophy*, Vol. 4, pp. 346.

⁴²⁷ Cf. Svāmī Tapasyānanda. *Bhakti Schools of Vedānta*, pp. 190.

⁴²⁸ Cf. Svāmī Tapasyānanda. *Bhakti Schools of Vedānta*, p. 237.

⁴²⁹ Cf. Surendranath Dasgupta. *A History of Indian Philosophy*, Vol. 4, pp. 432.

Śāṅkhya, *Yoga*. *Sādhya bhakti* and *Sādhana bhakti* are two technical terms used to indicate the difference⁴³⁰.

Sādhanabhakti or disciplinary devotion stands for different means whose adoption enables the mental emotion to emerge in a natural way as *Sādhya bhakti*. This *Sādhanabhakti* is of two kinds.-

1. ***Vaidhi bhakti***: It means the practice of the set of rules and disciplines laid down in scriptures with a view to stimulate the feeling of love for God with help of external aids.
2. ***Rāgānugā bhakti***: The expression means the attempt to intimate and thereby generate in oneself the loving attachment with God called *Rāga*. Although it is also an external aid but it is the imaginative conversation through impersonation. *Rāgānugā bhakti* can be attained by long and sincere practice of *Vaidhi bhakti*.

The final stage of such *bhakti* is called *Prema bhakti*. It is a fruit of gradual practice of *Sādhana* stage to achieve the *Sādhya* stage. Here in this stage, the sense of intimate relationship with Kṛṣṇa appears without any external aid. It has seven steps to achieve the final goal. They are- *Rati*, *Prema*, *Sneha*, *Māna*, *Rāga*, *Anurāga*, *Mahā-bhāva*.

Kīrtana or meditating (*upāsanā*) of this beloved one is the key ingredient of this *Gauḍīya Vaiṣṇava* religion. At spiritual high place of mind devotee would meet his beloved God Kṛṣṇa like lover use to meet his beloved one. In this philosophy Kṛṣṇa equates love or adoration than lord hood. In *Gauḍīya Vaiṣṇava* religion it is also believed that *jīvātman* meets *paramātman* Kṛṣṇa in his spiritual state of mind in the sense of *Rādhā- bhāva* that denotes the idea of affection and hugely propagated by this particular socio- philosophic sect.

5.6. ***Bhakti in Vaiṣṇava Upaniṣads***

Generally it can be said that *Vaiṣṇava Upaniṣads* are those who dealt with the worship of Viṣṇu. Thus it is obvious that they must carry the tradition of *bhakti*. In this regard it is worth to mention that *bhakti* is hidden in the theisms or *tattva* of

⁴³⁰ Cf. Svāmī Tapasyānanda. *Bhakti Schools of Vedānta*, p. 331.

Vaiṣṇava Upaniṣads. The *Vaiṣṇava Uaṣṇiṣad* usually concentrates on illustrating the idea of the Supreme Being Nārāyaṇa, as a result we find different portrayals of Lord Viṣṇu which may have some resemblance to the depiction of *Purāṇas*. On the other hand, a subtle association with the Vedic chanting can be traced in the mantras, prescribed to be uttered to achieve the closeness of the God. Again these *mantras* seem to be very close to the *Tantra* system. Another aspect of these *Vaiṣṇava Upaniṣad* is to enlist several names of Lord Viṣṇu which can be considered as the part of ‘*nāma- saṃkīrtana*’. Therefore it is evident that praising Viṣṇu through different aspects or modes of the bhakti towards the God is the main moto of *Vaiṣṇava Upaniṣad*. To elaborate the above said facts a detailed description of the views of some *Vaiṣṇava Upaniṣad* are given bellow.

5.6.1. Bhakti in Gopāla tāpanīya Upaniṣad

5.6.1.1. Amongst other *Vaiṣṇava Upaniṣads* who are closely related to the *bhaktivāda*, *Gopāla tāpnīya Upaniṣad* (both *pūrva* and *uttara*) directly mentions three types of *bhakti*. They are- Meditation, Glorification and Worshipping.

“*tanmāyā ceti sakalam param brahmaitadyo dhyāyati rasati bhajati soamṛto bhavati soamṛto bhavatīti*”⁴³¹

[“*Māyā* is the ‘*svāhā*’ that represent the power of Lord Kṛṣṇa.⁴³² Thus, one, who meditates on the Supreme Personality of Godhead, glorifies Him and worships Him, becomes liberated. He becomes liberated.”]⁴³³

5.6.1.2. *Kīrtana* derived from the root *kṛt* with the suffix ‘*lyut*’, means praising, celebrating, recital, fame, glory etc.⁴³⁴ *Śabdakalpadrūma* supports the same meaning proclaiming, “*kathanam. Vacanam.*”⁴³⁵

⁴³¹ *Gopāla-pūrva-tāpanīya Upaniṣad*, Verse 1.1.

⁴³² *Gopālatāpanīya Upaniṣad*. Beng. Trans. and ed. Satischandra Mukhopadhyaya, *Upaniṣad-granthāvalī*, p. 209.

⁴³³ *Gopālatāpanīya Upaniṣad*. Eng. Trans. Kusakratha Dasa.

⁴³⁴ Apte. *Sanskrit- English Dictionary*, p. 358.

⁴³⁵ Rādhākānta deva. *Śabdakalpadruma*, part 2, pp. 132.

The primary means of *kīrtana* is the particular idol and name of that Godhead. With this connection it is noticeable that *Gopāla-pūrva-tāpanīya Upaniṣad* portrays a picture of idol which is mentioned to be praised in the name of Gopāla or Gopījanavallabha. He is also praised here as Vanamālī. It defines that, Kṛṣṇa has handsome eyes like lotus flowers; He is in a monsoon cloud complexion, His garment uses to be lightning and wears a garland of forest surrounded by *gopās*, *gopīs* and *suravi* cows. His two arms pose as the knowledge itself.

“*tadu hovāca hairaṇyo gopabeṣanabhrābhaṃ taruṇaṃ kalpadrumāśritaṃ|
tadiha ślokā bhavanti-satpuṇḍarīkanayanaṃ meghābhaṃ vaidhytāmbaram|
dvibhujam jñānamudrāḍhyaṃ vanamālinamīśvaram*”–(*Gopāla pūrva
tāpanīya Upaniṣad*, Verse1.2.)

As praising God’s name repeatedly is followed by the meditation, so a complete picture of an idol with a glimpse of story format is worth to be mentioned. *Gopāla- pūrva-tāpanīya Upaniṣad* thus continues the form of the idol by narrating the fact that the Godhead stands in the middle of a red lotus and also served by breezes that touch the river Yamuna’s waves⁴³⁶.

“*gopagopāṅganāvītaṃ suradrumatalāśitaṃ|
divyālaṅkaraṇopetaṃ ratnapaṅkajamadyagam|
kāṇḍījalakallolāsaṅgimārutasevitam|
cintayaṅścetasā kṛṣṇaṃ mukto bhavati saṅsṛteḥ| iti*”–(*Gopāla pūrva
tāpanīya Upaniṣad*, Verse1.2.)

5.6.1.3. It can be said that *mantra* plays a role of catalyst in the case of *kīrtana*. In *Gopāla tāpanīya Upaniṣad* *mantra* is enumerated in the manner of chanting in the name of Kṛṣṇa. In this particular *Upaniṣad* (both *pūrva* and *uttara*) the phrase “*namo namaḥ*” in all *mantras* are same⁴³⁷. Moreover, *Gopāla uttara tāpanīya Upaniṣad* starts its chanting

⁴³⁶ *Gopālatāpanīya Upaniṣad*. Eng. Trans. Kusakratha Dasa.

⁴³⁷ *Gopāla-pūrva-tāpanīya Upaniṣad*. 2.1-13.

by “*om tām*” which denotes idea of obeisance⁴³⁸. It shows the probability of relation with *tantra* with this *Vaiṣṇava Upaniṣad*.⁴³⁹ It is also noticeable here that the phrase “*om tatsat. bhurbhuvah svāhāḥ*” has been used as the ‘*dhruvapada*’ in the whole *mantra* passages⁴⁴⁰. With this connection it is worth to mention that, besides remembering God with His holistic name *kīrtana* fixes up one particular *mantra* to chant regularly and empoweres that *mantra* with the only power to achieve salvation. For *Gopāla tāpanīya Upaniṣad* this particular *mantra* is- “*om kṛṣṇāya govindāya gopijanavallabhāya svāhāḥ*”⁴⁴¹. According to the text it is the primary *mantra* that should be followed by ten other *mantras*. It can be so, because this particular *mantra* covers the primary object of *bhakti* to Kṛṣṇa. The object is the teaching where it says that, there is no other God but Kṛṣṇa only and He alone is the Great and *bhakti* should lay aside all other modes of religious worship and take refuge in Him⁴⁴². To support this statement the *Upaniṣad* delivers the meanings of the names taken in that particular *mantra*.

“*tānuvāca brāhmaṇaḥ pāpakaṛṣaṇo gobhūmivedavidito veditā
gopījanāvidyākālāprerakaḥ| tanmāyā ceti sakalam param param brahmaitadyo
dhyāyati rasati bhajati so’mṛto bhavati so’mṛto bhavatīti*”- (*Gopāla pūrva
tāpanīya Upaniṣad*, Verse 1.1.)

- It contains the meaning of the word Kṛṣṇa which denotes one who delivers from sin.
- Govinda is He who protects cows, lands and *Vedas*. He is the Supreme Protector, who rescues the living entities from hands of death.
- Gopijanavallabha means He who enchants the *gopis*, who are all manifestations of his *hlāadini* potency⁴⁴³.

⁴³⁸ *Gopāla-uttara-tāpanīya Upaniṣad*. “*Om tām kṛṣṇāya govindāya gopījanavallabhāya tām tatsadbhūrbhuvah svastasmai vai namo namaḥ*”]- Verse 19.

⁴³⁹ Supra. 3.5. Relation with *Tantra*

⁴⁴⁰ Supra. 3.5. Relation with *Tantra*

⁴⁴¹ *Gopāla-pūrva-tāpanīya Upaniṣad*. Verse 1.1.

⁴⁴² Cf. S.N. Dasgupta. *Hindu Mysticism*, Lecture 2, ‘*Mysticism of the Upanishads*’, p. 45.

⁴⁴³ *Gopāla-pūrva-tāpanīya Upaniṣad*, Com. by Visvanatha Chakravarti.

➤ The name *svāhā* means the Lord's potency by which everything is manifested.

5.6.1.4. It is said that Kṛṣṇa deserves 108 names to be praised or chanted. Being identical with Nārāyaṇa, Kṛṣṇa is praised here with several names of them in this particular *Upaniṣad*⁴⁴⁴. They are-

1. Kṛṣṇa
2. Govinda
3. Gopāla
4. Gopījanavallabha
5. Keśava
6. Nārāyaṇa
7. Janārdana
8. Kamalāpati
9. Kamalamāli
10. Viśveśvara
11. Gopīnātha
12. Pārthasārathi
13. Govardhana
14. Parameśvara
15. Rukmīnikānta
16. Gopījanamanohara
17. Kaṁśavaṁśavināśī

⁴⁴⁴ *Gopāla-pūrva-tāpanīya Upaniṣad*, Verse 2.1-13.

-
18. Keśicāmūraghātī
 19. Vṛṣavadvajavandī
 20. Crusher of Kāliyā
 21. Lolakunḍaladhārīṇī
 22. Pāpaprāṇanāśa
 23. Govardhanadhara
 24. Pūtanājibītānta
 25. Tṛṇāvartasuhārīṇī
 26. Vāsudeva
 27. Viṣṇu
 28. Saccidānanda
 29. Vijñānarūpā
 30. Paramānanda
 31. Viśvasthiti-ananta-hetu
 32. Kamalanetra

In this regard, it is worth to mention that, these divine names of Nārāyaṇa can be categorized into two different segments. Such as,

- A. The names, which portray the idol of Kṛṣṇa and His universal form, e.g. Kamalanetra (lotus eyed), Parameśvara (Supreme Self), Viśvasthiti-ananta-hetu (cause of creation and destruction of the world) etc.
- B. The names related with His divine works, as mentioned or described in the *Purāṇas* and the epic *Mahābhārata*. The name Pārthasārathi is directly came from *Mahābhārata*. Again, the crusher of Kāliyā, Kaṁśavaṁśavināśī, Rukmīnikānta, Keśicāmūraghātī etc. are also taken from the myths of *Purāṇas* and *Mahābhārata*.

5.6.1.5. The later part of this particular *Upaniṣad*, i.e. *Gopāla-uttara-tāpanīya Upaniṣad* thus gives a detailed description of the idol that must be worshipped by the devotee. The idol here is significantly different from the idol of the previous portion of this *Upaniṣad*. May be it is so to testify the expand form of the Godhead in the universe. Thus the idols of Nārāyaṇa or Viṣṇu carry some symbolical means of earthly needs. *Śaṅkha* (conch), *cakra* (wheel), *gadā* (mace) and *padma* (lotus) of Viṣṇu are decoded here.-

“*caturbhujam śaṅkhaṇcakraśārṅgapadmagadānvitam|*
sukeyūrānvitam bāhuṃ kaṇṭham mālāsuśobhitam||
dyumatkirīṭamabhayaṃ sfuranmakarakuṇḍalam|
hiraṇmayam soumyatanuṃ svabhaktāyābhaya-pradam||
dhyāyenmanasi mām nityam veṇuśṛṅgadharaṃ tu vā||”-(*Gopāla-uttara-tāpanīya Upaniṣad*, Verse1.17.)

[“Lord Kṛṣṇa has conch, wheel, mace, lotus and bow in His four hands, armlet on the arms, garland on His neck, His crown shines like a sprinkle of fire and bangle with Capricorn design. One should meditate Me in this idol which is pledge of safety by itself to the devotees. One should also meditate of Kṛṣṇa with flute in His hand.”]

“*sattvaṃ rajastama iti ahankāraścaturvidhaḥ|*
pañcabhūtātmaḥ śaṅkhaḥ paro rajasi samsthitaḥ||
calasvarūpamatyantam manaścakraṃ nigadyate|
ādya māyā bhavacchārṅgam padmam viśvaṃ kare sthitam||
ādya vidyā gadā veddā sarvadā me kare śritā|
dharmārthakāmakeyurairdivyairnityamavāritaiḥ||”-(*Gopāla-uttara-tāpanīya Upaniṣad*, Verse1.17.)

[“The three qualities, *sattva*, *rajas* and *taṃas* constitutes four hand of the deity. The five elements form the conch. The mind becomes the wheel and

the primordial *māyā* is the weapon called *śārṅga*. The universe is the lotus.
All these things are held in hands by Kṛṣṇa.”⁴⁴⁵

śaṅkha = *Ahaṁkāra* without its *guṇas*.

cakra = Whimsical state of mind.

gadā = *Ādi vidyā*, i.e. *Veda*, *Smṛti* etc. scriptures.

padma = Universe.

Here Nārāyaṇa is illustrated in a way that He would have a full central cover the creation. This detailed description of Kṛṣṇa or Nārāyaṇa narrated by the God Himself in *Gopāla uttara tāpanīya Upaniṣad* signifies the motto of chanting his glory in a broadways. Chanting is followed by the total surrender to the Supreme Self and also one of the life-absorbing processes of *bhakti*. So, this huge detailing of idol that can negatie all othetr Gods is necessaary to set forth the emotion into a proper direction.

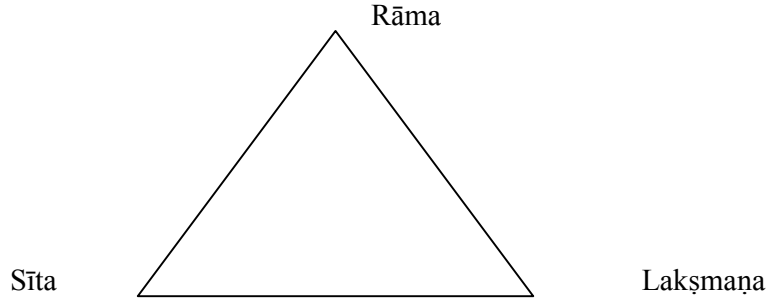
5.6.2. *Bhakti in Rāma-tāpanīya Upaniṣad*

5.6.2.1. There is mentioned four portrayal of Rāma in the *Rāma pūrva tāpanīya Upaniṣad*. The detailing of this portrayal is mentioned here.

- i. Seats with Sītā and Lakṣmaṇa.

Here the *Upaniṣad* makes a diagram, where Sītā be sited on Rāma’s lap embracing him as the divine *Prakṛti* on the left side of Rāma and Lakṣmaṇa stands on the right side of him with a bow in hand. Three of them make a perfect shape of triangle.

⁴⁴⁵Supra. 4.5.8.2.



ii. Worshipped by Gods.

Here is given the family name of Rāma and mentioned him as the killer of the demon Rāvana. But he is mentioned as ten headed (“*daśasyāntakarūpiṇe*”). Rāma is pictured here as be sited under the wish-tree (*kalpataru*). Rāma is praised by other Gods with the *Om* sound which is the ur-form of *Vedas*. Still the picture of His kingship is accomplished by the Gods also as they praise Him for the grant of protection and prosperity.

iii. Worshipped by Ṛṣis.

Coming to the matter of portrayal of Rāma as the Ṛṣis praise Him, the *Upaniṣad* takes the glimpse of the epic *Rāmāyaṇa* to establish His power of conquest and protection. It covers the story of killing the demon Rāvaṇa and Kavandha with the reference of Hanumāna and Bālī’s story of conquest over Laṅkā as well as the presidency.

“*pūjito vīraputreṇa bhaktena ca kapīśvaram|*
āhuya śaṁsatāṇ sarvamādyantaṇ rāmalakṣmaṇou||
sa tu rāme śaṅkitaḥ sanpratyayārthaṇ ca dundubheḥ|
vigrahaṇ darśayāmāsa yo rāmastama cikṣipat||
sapta sālānvidyāsu bhodate rāghavastadā|
tena hr̥ṣṭa kapīndroasou sarāma stasya pattanam||
jagāmāgarjadanujo vālino vegāto gr̥hāt|
vālī tadā nirjagāma taṇ vālinomathāhave||

nihatya rāghavo rājye sugrīvaṁ sthāpayettataḥ|| -(*Rāma pūrva tāpanīya Upaniṣad* , Verse 5.6-10.)

[“He, doubtful of Rāma’s strength,
Showed him the huge body of Dundhubhi
As a test to prove his strength;
Rāma hurled it far away,
Piercing seven Sāla trees at once
Delighted stood Raghu’s scion!
Then the prince of apes, rejoicing,
Went to Bālin’s city with Rāma.
The younger brother (Sugrīva) called out Bālin,
Whereupon with rapidity
The latter rushed out of the house;
A battle ensued; Rāghava
Slew Bālin and installed
Sugrīva on his throne.”]⁴⁴⁶

It is the story of re-establishment of law and virtue that depicted in *Rāmāyaṇa*. The mention of Sītā and Lakṣmaṇa is also significantly stated here to portray a complete form of the idol.

iv. Portrayal of sitting on the Throne.

It is a portrayal of Rāma, as he sits on the throne after accomplishing his heroic deeds is depicted.–

*“dhṛtaḥ siṁhāsanasthaḥ san dvibhujo raghunandanaḥ|
dhanurdharaḥ prasannātmā sarvābharaṇabhūṣitaḥ||
mudrāṁ jñānamayīṁ jāmye vāme tejahprakāśinīm|
dhṛtvā vyākhyānanirataścinmayah paramēśvaraḥ||”*-(*Rāma pūrva tāpanīya Upaniṣad*, Verse, 6.7-8).

⁴⁴⁶ Paul Deussen. *Sixty Upaniṣads of the Vedas*, Verse.39-42, pp. 868.

[“On the lion seat here sits
Raghu’s scion with two arms,
Wielding a bow, glad at heart,
Adorned with every ornament,
With the instructive posture of the right hand,
Announcing power with the left hand,
Distributing instruction with pleasure,
Wholly spiritual, the highest God.”]⁴⁴⁷

In this picture the other characters of the *Rāmāyaṇa* like Sitā, Hanumāna, Bharata, Śatrughna, even Jāmbuvāna, Aṅgada are also present. In this regard it is worth to mention that in some verses a brief illustration of the *Rāmāyaṇa* is given (in 4th, 5th and 6th chapters), though the detail picture of the story is missing.

➤ In this regard it is worth to mention that, amongst these four pictures three of them are taken from the epic *Rāmāyaṇa*. Thus it can be assumed that the leadership and the kingship of Rāma is the prime idol to the devotee to praise Him. The picture of *kalpataru* and the relevance with the ur-form of *Vedas* described by other Gods is nothing but the intension to show the superiority of this particular deity. *Kīrtana* needs an idol to praise and Rāma is such kind of God who is the direct *avatāra* of Viṣṇu in a human form. So a total picture of His heroic deeds as a human rather than a super-natural form is more adorable to the devotees. Now here can be arise a question that why *Ṛṣis* worship God Rāma as the superior of law and virtue rather than the protector or wish- tree. It can be so, because Rāma *avatāra* of Viṣṇu has the primary intension of the establishment of morality and virtue. And so, this only picture becomes more powerful to the devotees than any other super-natural forms of the deity.

5.6.2.2. *Rāma-pūrva-tāpanīya Upaniṣad* introduces a *mantra* (formula) to praise Rāma which carries some mystical significance. The *Upaniṣad* defines that

⁴⁴⁷ Paul Deussen. *Sixty Upaniṣads of the Vedas*, Verse.48 and 49. p. 870.

the *mantra* rescues him who mouses over the earthy pain for which he sacrifices and works. Therefore it is called *mantra*.

“*kriyā karmeti karṣṇāmarthaṁ mantro vadatyatha|*
mananānmatrāṇanānmantraḥ sarvavācyasya vācakaḥ||”-(*Rāma pūrva*
tāpanīya Upaniṣad, Verse. 1.11.)

[“Our formula deals with everything,
For which one sacrifices and works;
Since it rescues (*trā*) him, who mouses (*man*) over it,
Therefore it is called *Man-tra* (the formula).”]⁴⁴⁸

The formula denotes the glorification of Rāma and also indicates the requirement to utter this *mantra*. The *Upaniṣad* also prescribes the way to conceive the formula in the body and mind. Hence it advises to draw a diagram. It is a figure of two joint triangles with *Om* written whole in a hexagon figure where all the major characters of *Rāmāyaṇa* supposed to be standing surrounding Rāma. It is said to write Rāma and Māyā on the sides of the triangles and “Anger” between the vertices of the triangle. Again the diagram is directed to write the vowels on the filaments and eight consonants on the petals and finally on them one has to write the syllables of ‘Garland- formula’ (*mantra-rāja*) having the numbers of six weaves. These are hunger, thirst, grief, infatuation, old age and death. The *Upaniṣad* also refers that one can wear this diagram on his head, heart, hair-tuft, armour, eyes and weapons.⁴⁴⁹

On the other hand *Rāma-uttara-tāpanīya Upaniṣad* states the *mantra* that was founded to praise Rāma as the *Brahman*, the Supreme Being. With the non-dualistic view this particular *Upaniṣad* chants on Rāma with the *Om* sound of which every single letter and mora represents other major characters of *Rāmāyaṇa* who are

⁴⁴⁸ Paul Deussen. *Sixty Upaniṣads of the Veda*, p. 872.

⁴⁴⁹ Supra. 3.5.6.2.

supposed to be some other incarnations of other gods. Such as, Lakṣmaṇa represents *Viśva*⁴⁵⁰ and Śatrughna represents *Taijasa*⁴⁵¹.

Tapanam suggests burning, pain suffering or ascetic-self –suffering. Eventually, *tāpanīya Upaniṣads* have some secrecy and mystic rituals to make it unreachable to all. In this regard it can be said that *Rāma tāpanīya Upaniṣad* maintains the same like *Nṛsiṃha tāpanīya Upaniṣad*, *Gopāla tāpanīya Upaniṣad* etc.

5.6.3. *Bhakti in Nṛsiṃha tāpanīya Upaniṣad*

5.6.3.1. This *Upaniṣad* illustrates the story of a mythological idol where Prajāpati Brahmā visualizes Nṛsiṃha through his inner eyes. There Nṛsiṃha is depicted as an idol, lying down on the milk sea (*kṣīrodārṇavaśāyinaṃ*), with dark three eyes (*kṛṣṇapiṅgalamūrdhvaretamvirūpākṣaṃ*), which definitely indicates his association with Nilalohita Śiva. He is the director (*brahmādhīpatirbrahmaṇo'dhipatiḥ*) of the *Atharvaveda*, the only *Sāman*(*sāmajānīyāt*) and object of worship in the *Yajurveda* (*yajurvedavācyastam*).⁴⁵² In fact, according to the seer, the Supreme *Brahman* took this incarnation of Nṛsiṃha by His own illusionary power.⁴⁵³

As it is a popular doctrine that, the main cause behind incarnations is the sake of duty to the material world. Thus the sub-human creatures like Matsya, Kūrma, Barāha and included the human incarnations like Rāma, Vāmaṇa etc. In this regard, Nṛsiṃha cannot be fallen down in these types. Hence, this deity cannot be considered as the attitudinized idol of God. This argument has been denied by the seer. To him, the Supreme *Brahman* took this incarnation of Nṛsiṃha by His own illusionary power. According to the seer of this *Upaniṣad*, this is the only theory of incarnation.

⁴⁵⁰ *Rāma uttara tāpanīya Upaniṣad*. “akārākṣarasānbhūtaḥ soumitrirviśvabhāvanaḥ”- Verse: 58.1.1.

⁴⁵¹ *Rāma uttara tāpanīya Upaniṣad*. “ukārākṣarasānbhūtaḥ śatrughnastaijjasātmakāḥ”-Verse: 58.1.2.

⁴⁵² Supra. 4.5.6.2.

“āpo vā idamāsansalilameva sa prajāpatirekaḥ puṣkaraparṇe
 samabhavattasyāntarmanasi kāmāḥ samavartatedaṁ srjeyamiti
 tasmādyatpuruṣo manasā’bhigacchati tadvācā vadati tatkarmanā karoti
 tadeṣābhyuktā-kāmastadagre samavartatādhi manaso retaḥ prathamam
 yadāsīt| sato bandhumasati niravindanhr̥di pratīṣya kavayo
 manīṣetyupainaṁ tadupanamati yatkāmo bhavati sa tapo’tapyata sa
 tapastaptvā sa evaṁ mantrarājaṁ nārasimhamanuṣṭubhamapaśyattena vai
 sarvamidamasṛjata yadidaṁ kiñca
 tasmātsarvamidamānuṣṭubhamityācakṣate yadidaṁ kiñcānuṣṭubho vā imāni
 bhūtāni jāyante’nuṣṭubhā jātāni jīvantyanuṣṭubham prayantyaabhisamviśanti
 tasyaṣā bhavatyānuṣṭupprathamā bhavatyānuṣṭubbuttamā bhavati vāgvā
 ānuṣṭubvācaiva prayanti vācaivodyanti paramā vā eṣā chandasā
 yadanuṣṭubiti||”-(Nṛsiṃha pūrva tāpanīya Upaniṣad, Verse 1.1)

5.6.3.2. According to the *Upaniṣad*, there are four sub-mantras along with the *mantra-rāja*. They are *Praṇava*, *Sāvitṛī*, *Yajurlakṣmī*, *Nṛsiṃha-gāyatrī*. The *Upaniṣad* says, these have to be treated as the head, heart, tuft and arms of Nṛsiṃha. Again, as *Praṇava* being an essential part of the *SāmaVeda*, has to be uttered before every sub and main *mantras*, so the *SāmaVeda* is considered as the excellence amongst the *Veda-trayī*. In this regard, to maintain the excellence of these sub-mantras and the *SāmaVeda* there are some predictions prophesied by the seer; those who utters the sub-matras knowing this truth of excellence will attain long age, praise and immortality. As all these parts of the formula king are linked with *Sāman*, thus the worshipper must have to treat these sub-formulas as the limbs of *Sāman* to attain immortality.

i. Myth to make the *mantra* sacred.

Being an essential part to make the deity superior than other deities, *mantra* plays an important role in *bhaktivāda*. With this connection a tendency can be seen to make the *mantra* sacred; so that it would be unquestionable to the mass as well as not easily accessible to the people. Again a mystic *mantra* has the power also to keep idol adorable as well as make its philosophical view highest than the others.

The seer strictly interdicted woman, *śūdra* and children or inexperienced man to take a lesson of this formula-king.

“*sṛtīpuṇsorvā ya ihaiva sthātumapekṣate sa sarvaiśaryam dadāti yatra kutrāpi mriyate dehānte devaḥ param brahma tārakam vyācaṣṭe, yenāsāvamṛtī bhūtvā so’mṛtatvaṁ ca gacchati*”- (*Nṛsiṃha pūrva tāpanīya Upaniṣad*, Verse 1.7.)

To support his statement, he took reference from the Vedic sentences where laid some example of wrong spellings of *Praṇava*, *Sāvitrī* by the women and *śūdras*. Thus, utterance of this *mantra-rāja* has strictly been prosecuted by the seer to make the *Upaniṣad* sacred. Eventually, the myth of hell-dwelling has been put to make the *Upaniṣad* more mystic and powerful. But in the sixth part of the first half where some predicted results of the *Nṛsiṃha*- worshippers are assembled, there all such myths of prosecution become loose enough and so openness to all the classes, casts and genders can be seen to make popularize this sacred formula of salvation.

The myth contains a story also, which elaborates the fact that, *Prajāpti* bestowed the *Nārasimha mantra* with *Anuṣṭubh* metre to his devotees to attain immortality. Again, mythological prescription has been situated for those devotees that, they should be seekers of immortality and detached from the material life. The most important is that, they have to know the full *mantra* along with its sub-*mantras* to get fruit of this *mantra*. According to Paul Deussen, the myth is patterned like the *Atharvaśikhā Upaniṣad*.⁴⁵⁴

5.6.3.3. Etymologically the word ‘*nṛ*’ established the supreme power and therefore the word ‘*siṃham*’ (lion) has been put along with it to support the word as eventually lion represents most powerful animal in the world⁴⁵⁵. Again the figure of man-lion has been pictured by the seer as the incarnation of Supreme Lord to establish the fact that, He can take any form of incarnation according to his own wish.

⁴⁵⁴ Paul Deussen. *Sixty Upaniṣads of the Vedas*, *Nṛsiṃha uttara tāpanīya Upaniṣad*, p. 835.

⁴⁵⁵ *Nṛsiṃha pūrva tāpanīya Upaniṣad*. “*yasmāt sarveṣāṁ bhūtānaṁ nā vīryatamaḥ śreṣṭhatamaśca siṃho vīryatama śreṣṭhatamaśca*”-Verse 1.2.8.

5.6.4. With the extension of this etymology Viṣṇu is directly mentioned as the supreme deity in the incarnated form of Nṛsiṃha⁴⁵⁶. Not only that, it has been stated that, the trio deities Brahmā- Viṣṇu- Maheśvara and Nṛsiṃha replete each other in the form of incarnation. Gradually this *Upaniṣad* states the fact to produce such mystic and various types of the forms of this particular deity of this *Upaniṣad*. It agrees the intention of showing the power of this solicited deity to introduce such a larger and mystic figure of Nṛsiṃha in front of the devotees.

5.6.5. *Bhakti in Mahānārāyaṇa Upaniṣad*

5.6.5.1. Alike *Nṛsiṃha tāpanīya Upaniṣad*, *Mahānārāyaṇa Upaniṣad* explores the *bhakti* in a different way. It is noteworthy that, the *Vaiṣṇava Upaniṣads* illustrates Nārāyaṇa, as the eternal, “*atha nityo nārāyaṇa*”⁴⁵⁷. But *Mahānārāyaṇa Upaniṣad* is more concern to explore the ritualistic norms of the *mantras* and their philosophies rather than the idol of the deity for *Kīrtana*. Hence the *Upaniṣad* emphasises on the glorification of the deity which leads the devotee towards the ‘*dāsyabhakti*’⁴⁵⁸ in ritualistic manner.

“*nārāyaṇaḥ param brahmatattvam nārāyaṇaḥ paraḥ|*
nārāyaṇaḥ paro jyotirātmā nārāyaṇaḥ paraḥ||
nārāyaṇaḥ paro dhyātā dhyānam nārāyaṇaḥ paraḥ|
parādapi paraścāsu tasmādyastu parātparaḥ||”⁴⁵⁹

[“Nārāyaṇa is the light beyond
Nārāyaṇa is the highest self,
Nārāyaṇa the highest Brahman,
The essence, he is the highest,
Nārāyaṇa the highest thinker

⁴⁵⁶ *Nṛsiṃha pūrva tāpanīyopaniṣad*. “*pratadviṣṇustavate vīrjyeṇa mṛgo na bhīmaḥ kucaro giriṣṭhaḥ*”-Verse 1.2.9.

⁴⁵⁷ *Nārāyaṇātharvaṣra- Upaniṣad*, Verse. 2.

⁴⁵⁸ *Samsad Bengali English Dictionary*. *Dāsyā bhakti* means Servitute Devotion.

⁴⁵⁹ *Mahānārāyaṇa Upaniṣad*. Verse 11.1- 11.4.

he is also the highest one as the object of thought.”⁴⁶⁰]

5.6.5.2. Reconing Narāyaṇa as the ‘*Puruṣa*’, the *Upaniṣad* demonstrates the idol, and equates from *Puruṣasūkta* of *Rg Veda*⁴⁶¹. Such as,

“*catvāri śṛṅgā trayo asya pādā dve śīrṣe sapta hastāso asya|*
tridhā baddho vṛṣabho roravīti maho devo martyān āviveśa||”⁴⁶²

5.6.5.3. Still the *Upaniṣad* explains a complete form of the idol of Nārāyaṇa resemblance with *Ātman*, *Śiva* and *Brahman*⁴⁶³. According to the *Puruṣa sūkta* the *Ātman* is Nārāyaṇa and *Puruṣa* is to be understood as the first born of the creation.⁴⁶⁴ Besides pointing out Nārāyaṇa in the same manner this present *Upaniṣad* forms a chief land mark in the history of Nārāyaṇa related scriptures. Here Nārāyaṇa is more identical with Viṣṇu. Again, the description of Nārāyaṇa as the pointed flame in the heart appears to be entirely in the manner of *Yogośikhā* and *Yogatattva Upaniṣads*. Such as,

“*nīlatoyadamadhyasthā vidyullekheva bhāsurā|*
nīvāraśūkavattanvī pītābhā syāttanupamā||
tasyā śikhāyā madhye paramātmā vyavasthitā|
sa brahma sa śivaḥ sendraḥ soakṣaraḥ paramaḥ svarāt||
athāto yoga jihvā me madhuvādīnī|
ahameva kālo nāhaṁ kālasya||”⁴⁶⁵

[“In the midst of the pointed flame
Is enthroned the highest world soul
He is Brahmā, Śiva, Hari, Indra.

⁴⁶⁰ Paul Deussen. *Sixty Upaniṣads of the Veda*, p. 258.

⁴⁶¹ *Rg Veda*. Verse 10.90.

⁴⁶² *Mahānārāyaṇa Upaniṣad*. Verse 10.1.

⁴⁶³ *Mahānārāyaṇa Upaniṣad*. Verse 11.1-11.15.

⁴⁶⁴ *Rg Veda*. Verse 10.90.

⁴⁶⁵ *Mahānārāyaṇa Upaniṣad*. Verse 11.12-11.14.

This eternal, the highest Lord.”⁴⁶⁶

In the same way *Yogaśikhā Upaniṣad* says,

“*ādityamaṇḍalam divyaṁ rasmijvālāsamakulam|*
tasya madhyagato vahniḥ prajvaleddīpavartivat||
dīpaśikhāyām yā mātṛā sā mātṛā parameṣṭhinah||”⁴⁶⁷

[“Therein glows a sun,
With flamelike rays surrounded,
In its midst is a fire,
Which burns like the wick of lamp.”⁴⁶⁸

5.6.5.4. *Mahānārāya Upaniṣad* is the perfect assimilation of all ritualistic and philosophical norms of *bhakti*. In this regard the *Upaniṣad* is more concern to establish Nārāyaṇa as the cause of cosmology and also all the life circle of all living beings. Hence it is eventually noticeable that in the name of *Kīrtana* the *Upaniṣad* described the heroic deeds of this particular deity. Such as,

“*om namo mahate nārāyaṇāya||*
ambhasyapāre bhuvanasya madhye nākasya prṣṭhe mahato mahīyān|
śukreṇa jyotīṁṣi samanupraviṣṭaḥ prajāpatiścarati garbhe antaḥ||
yasminnidam saṁ ca vi caiti sarvaṁ adhi visve niṣeduh|
tadeva bhūtaṁ tadu bhavyamānamidaṁ parame vyoman||”⁴⁶⁹

[“In the ocean without shores, in the midst of the Universe,
On the ridge (top) of the heavens, greater than the great
With his splendour penetrating the world lights (the stars)
He tarries as Prajāpati in the mother’s womb.
Into him the world disintegrates and then unfolds itself
Upon him all the gods are founded,
It is that, what was already these and what will be
It is in the syllable in the highest space.”⁴⁷⁰

⁴⁶⁶ Paul Deussen. *Sixty Upaniṣads of the Veda*, vol.1. p. 259.

⁴⁶⁷ *Yogaśikhā Upaniṣad*. Verse 1.4-1.5 and 2.1.

⁴⁶⁸ Paul Deussen. *Sixty Upaniṣads of the Veda*, vol. 2 p. 710.

⁴⁶⁹ *Mahānārāyaṇa Upaniṣad*. Verse 1.1-1.2.

5.6.5.5. Again some Vedic stories are also mentioned in this *Upaniṣad* to establish His heroic deeds. According to Paul Deussen the verses those narrated the story of *Nirṛti*⁴⁷¹ and (Vena) *Gandharva*⁴⁷² are related to *Taittirīya Āraṇyaka*.⁴⁷³ This can be so, because this particular *Upaniṣad* made a complete picture of Nārāyaṇa above all other deity and golden egg Hiranyagarbha.⁴⁷⁴ Not only that, the picture of this particular deity in this *Upaniṣad* is no more obscured. Rather it is much more identical with Puruṣa and Viṣṇu. To establish this fact the *Upaniṣad* repeats the stories of Indra, Puruṣa and Hiranyagarbha from different *Vedas*.

5.6.5.6. As ritualistic norms are more importantly dealt in this *Upaniṣad*, *mantra* and its implication takes a major role in this text. It also can be seen that the *mantras* those are chanted during the sacrifice are not merely appointed for Nārāyaṇa only. They are situated to pray other deities also like Rūdra, Brahmā, Agni, Bṛhaspati, Vaiśvānara etc. Again the *Upaniṣad* describes the sacrifice to the gods where the *mahāvāhṛtis* (*bhur, bhuvah, svar*) to be employed during the sacrifice.

“*Om bhūragnaye pṛthiviyai svāhā|*
bhuvo vāyaveantarikṣāya svāhā|
suvarādityāya dive svāhā|
bhūrbhuvahsuvaścandramase digbhyah svāhā|
namo devebhyah svāhā pitṛbho bhūrbhuvah suvaragnirom||”-
(Mahānārāyaṇa Upaniṣad, Verse 7.1)

5.6.5.7. Hence it can be assumed that this particular *Upaniṣad* considers these 24 deities as the incarnated forms of Nārāyaṇa. It can be the reason, that the *Upaniṣad* gives emphasis to praise these gods not in the manner of secondary gods but gives them equal importance as main deity Nārāyaṇa.⁴⁷⁵ Eventually one

⁴⁷⁰ Paul Deussen. *Sixty Upaniṣads of the Veda*, Vol. 1 p. 249.

⁴⁷¹ *Mahānārāyaṇa Upaniṣad*. Verse 2.9.

⁴⁷² *Mahānārāyaṇa Upaniṣad*. Verse 2.3.

⁴⁷³ Paul Deussen. *Sixty Upaniṣads of the Veda*, Vol. 1 p. 252.

⁴⁷⁴ *Mahānārāyaṇa Upaniṣad*. Verse 1.12.

⁴⁷⁵ Puruṣa, Mahādeva, Rudra, Nandikeśvara, Vṛṣabha, Vakratuṇḍa, Dantī, Śaṇmukha, Śaṣṭha, Vaiśvānara, Agni, Sūrya, Āditya, Bhānu, Durgā, Bhagavatī, Gourī, Garūḍa, Nārāyaṇa, Vāsudeva, Viṣṇu, Nṛsiṃha, Siṃha and Bhrahmā.

particular *mantra* to chant the name of God is not more emphasised here in the text. Rather one particular type of sacrifice that would denote the idea of obeisance becomes more prominent as the core concept of the Upaniṣad. This sacrifice is called *tapas* and moreover it is considered as the means of virtue, the knowledge, the charity, the restraint. It contains *bhūr, bhuvasvar, Brahman*.

“*ṛtaṃ tapaḥ satyaṃ tapaḥ śrutaṃ tapo śāntaṃ tapo dānaṃ tapo yajñastapo
bhūrbhuvah suvarbrahmaitadupāsyaistattapaḥ*”⁴⁷⁶

5.6.5.8. In this regard it can be noticed that the common form of *bhakti* to get salvation that mentioned in other contemporary Upaniṣadic texts is not followed here. In fact *Mahānārāyaṇa Upaniṣad* depicts a complete picture of sacrificial life of a devotee to purify him for getting the knowledge of the *Ātman*. It echoes the idea of salvation narrated by Rāmānuja. The practice of *Agnihotra* is also showed some resemblance with his idea of fivefold *Kṛtyā*, viz five sacrifices.⁴⁷⁷ They are- *Brahma Yajña, Deva Yajña, Pitri Yajña, Bhuta Yajña, Nṛ Yajña*.⁴⁷⁸

5.6.6. *Bhakti in Nārāyaṇa tāpanīya Upaniṣad*

5.6.6.1. Alike *Mahānārāyaṇa Upaniṣad*, *Nārāyaṇa tāpanīya Upaniṣad* is directly involved in the *bhaktivāda* and philosophy of *Advaitavāda*. For *bhakti* the *Upaniṣad* gives a detail description of Nārāyaṇa. Although here also can be seen a rapprochement between *Śaiva* and *Vaiṣṇava* as here also Nārāyaṇa has some resemblance with Maheśvara. An amalgamation with *tantra* cult could also be noticed in the *mantras* those narrated in this *Upaniṣad*.

5.6.6.2. Both *Nārāyaṇa pūrva* and *uttara tāpanīya Upaniṣads* describe Nārāyaṇa with conch, shell and maul in his hands; Mahālakṣmī in his right side appeared like His half body; to be praised by the devotee as Vanamālī.

5.6.6.3. Apart from these different patterns of idol of this particular deity *Nārāyaṇa uttara tāpanīya Upaniṣad* gives a complete picture only for the purpose of *Kīrtana*. It describes Nārāyaṇa with Lakṣmī mount over Garuḍa with the

⁴⁷⁶ *Mahānārāyaṇa Upaniṣad*, Verse 8.1.

⁴⁷⁷ Rāmānuja. *Śrībhāṣya*- “*pañcamahāyajñānuṣṭhānaṃ śaktitah kriyāḥ iti*”]- Verse 1.1.27.

⁴⁷⁸ *Supra*. 5.5.1

purpose of wards off the evil and establishment the righteous in this earth comes to the people. He is acknowledged as Saccidānanda, Purāṇapuruṣa, Puṇḍarīkākṣa and *Paramabrahman*.

5.6.6.4. *Nārāyaṇa pūrva and utara tāpanīya Upaniṣad* give a signature in its pattern of *mantras* too. It differs from other *tāpanīya Upaniṣad* and do not make the *matras* mystic to the mass. In fact the picture of the deity itself becomes *mantra* to chant the glory and holistic deeds by the devotees. Eventually, the complete devotion or *bhakti* becomes more important element in this text. Still there can be seen an amalgamation of *tantra* cult in the chanting of those *mantras*. The phrases like ‘*hum faṭ svāhā*’⁴⁷⁹ or the starting word of every *mantra* with ‘*hrīm*’, ‘*hum*’, ‘*klīm*’⁴⁸⁰ etc. are the evidences of the statement.

5.6.6.5. Starting from listening to the complete surrender *bhakti* reveals the thought that the god is the Supreme Self and the entire mortal world as well as other deities is born from Him. According to *Vaiṣṇava bhakti* this treatment is given to Viṣṇu or Nārāyaṇa. This particular *Upaniṣad* does not give different opinion from this statement. With this connection this *Upaniṣad* declares clearly that there should not be any other *mantra* to chant except Nārāyaṇa. He should be considered as the Omnipresent to cosmos the world.

“*om namo nārāyaṇādanyo mantraḥ nārāyaṇādanyopāstirnāsti|*
nānyannārāṇādupāsītavyam|
sarvaṃ nārāyaṇa eva bhavatīti vijñāyate”⁴⁸¹

5.6.6.6. With this connection it is also noticeable that the fruit of *bhakti*, i.e. salvation becomes subordinate in this *Upaniṣad*. The materialistic excellences are the primary motive to adore the deity as the Omnipotent. Such as, the *Upaniṣad* declares that with the *mantra* ‘*om namo nārāyaṇa*’ one could get the release from all sins like killing the creatures, alcohol consumption , greed etc.⁴⁸² Not only that this *Upaniṣad* also claims that one who utters this particular *mantra* would be treated as

⁴⁷⁹ *Nārāyaṇa utara tāpanīya Upaniṣad* . “.... *Om namo nārāyaṇāya sahasrāra hum faṭ svāhā*”|- Verse 1.1. , part 2, *Vaiṣṇava Upaniṣad* section, p. 82.

⁴⁸⁰ *Nārāyaṇa pūrva tāpanīya Upaniṣad*, part 5, *Vaiṣṇava Upaniṣad* section, p. 77.

⁴⁸¹ *Nārāyaṇa utara tāpanīya Upaniṣad*, part 3, *Vaiṣṇava Upaniṣad* section, p. 83.

⁴⁸² *Nārāyaṇa utara tāpanīya Upaniṣad*, part 3, *Vaiṣṇava Upaniṣad* section, p. 83.

the higher rank in the *brāhmaṇa* clan. Thus it can be said that the *bhakti* according to this particular text is more concern with the purification of the devotee to achieve the materialistic benefits rather than achievement of *mokṣa*. It can be so, because it was thought that the regular practice of household rituals is the primary step to make one ready to get the salvation. *Kaṭhopanīṣad* also states the same fact through its story of Naciketas. In this regard it is noticeable that there is a latent consistency with *Mahānārāyaṇa Upanīṣad* as it also emphasises on household rituals like *Agnihotra*.

5.7. *Bhakti* and Inner Sacrifice

5.7.1. In respect of spiritual attachment with Supreme Self where *bhakti* is promulgated as the only way there ancient Indian culture of Vedic age was closely associated with sacrifice. The *Karma kāṇḍa* part of the *Vedas* prescribes some real sacrifice for divine bliss. On the other hand the latter part of the *Vedas* i.e. *Jñāna kāṇḍa* refers to some sacrifices that should be done within the body and no real material is necessitated. This symbolic ritual or worship, mostly known as *śārīra-yajña* or *āntara-yajña*, carries the ancient tradition of the *Vedas*, the realization of *Āraṇyaka* and *Upanīṣad* and the teachings of *Bhagavadgītā*. *Upanīṣads* offer versatility in these mental sacrifices, which are exemplified with different shapes, forms, symbols and techniques, even the issues are not the same. But the common facts are⁴⁸³-

- The Sacrifices are considered as *upāsana*.
- They are to be performed within body and no outer material offerings are needed there as the ritualistic norms.
- Some elements of subtle body (viz. mind, wind, mental status, sense organs etc.) are symbolized as the necessary materials of the *yajña* in the inner sacrifice.

⁴⁸³ Cf. Gargi Bhattacharya. “Inner Sacrifices and *Upanīṣadic* Literature”, *Tulasī Prajñā*, pp. 41.

5.7.2. Although *Chāndogya Upaniṣad* and *Kauṣitakī Upaniṣad* are pioneers amongst major *Upaniṣads* to explore the inner sacrifices elaborately and effectively, there is *Vaiṣṇava Upaniṣad* also who emphasises on this inner sacrifice to get the salvation. This is *Mahānārāyaṇa Upaniṣad*. Being *Vaiṣṇava Upaniṣad* this particular *Upaniṣad* is a perfect blender of all philosophical and mystical thoughts and doctrines. It emphasises on moral teachings with reference of *Śrutivākyas* and explores this inner sacrifice in a very effective way. It has a clear intention to establish the purification of the devotee to attain divine bliss. In this *śārīrayajña* the sacrificer, priests and all necessary elements for performing the *yajña* are also symbolised. They are listed below⁴⁸⁴.

- a. Sacrificer (*yajamāna*)= The Self (*ātman*)
- b. Wife (*patnī*)= Respect (*śraddhā*)
- c. Sacrificial wood (*kāṣṭha*)= Body (*śarīra*)
- d. Sacrificial bed (*vedi*)=Lap (*uru*)
- e. Outer *Vedas* or *mantras* (*bahirveda*) = Body hair (*loma*)
- f. Flame (*śikhā*)= Heart (*hṛdaya*)
- g. Sacrificial post (*yūpa*)= Desire (*kāma*)
- h. Sacrificial oil (*ghṛta*)= Anger
- i. Sacrificial animal (*paśu*)=Austere worship (*tapah*)
- j. Sacrificial fire (*agni*)= Respiration(*dama*)
- k. Reward of the sacrifice= Control over sense organs and mental status (*śamayitā*)

⁴⁸⁴ *Mahānārāyaṇa Upaniṣad*. “*tasyaivaṃviduṣo yajñasyātmā yajamānaḥ śraddhā patnī śarīramidhma uro vedīrlomāni bahirvedaḥ śikhā hṛdayaṃ yūpaḥ kāma ājyaṃ manyuḥ paśustapo 'gnirdamaḥ śamayitā dakṣiṇā vāgghotā prāṇa udgātā cakṣuadhvaryumano brahma śrotramagnī*”-Verse 24.1.

- l. Priest of the *Ṛgveda* (*hotṛ*) = Speech organ (*vāgindriya*)
- m. Priest of the *Sāmaveda* (*udgātṛ*) = *Prāṇa*
- n. Priest of the *Yajurveda* (*adhvaryu*) = Eyes (*cakṣūḥ*)
- o. *Brahmā* = Mind (*manas*)
- p. *Agnī* = Ears (*śrotra*)

5.7.3. The *Upaniṣad* establishes the connection of inner sacrifice with the ultimate goal of *Vedānta*, i.e. liberation, concurrently this kind of sacrifice contains some socio-psychological aspects. Mention should be done here that *Bhagavadgītā* also admitted *jñāna-yajña* as the superior than the sacrifice performed with material objects⁴⁸⁵. This type of mental sacrifice normally has one target-that is to nurture the inner strength. It is true that *Agnihotra* sacrifice is to be performed for material as well as mortal achievement. But the *Upaniṣad* has risen above the small aim of the *Agnihotra* and expounds a wider sense of sacrifice, where the satisfaction of the whole Universe is proclaimed.

5.8. Ritualistic Practices of Vaiṣṇavism as reflected in *Vaiṣṇava Upaniṣads*

Bhakti is one of the special features, rather the most significant aspect of the *Vaiṣṇava* faith. The main principles of Vaiṣṇavism centre round the point, that is, the spirit of sincere devotion developed to a state of personal relationship between the object of worship and the worshipping object. Thereby the devotion grows into a deepening consciousness of the Infinite and Eternal.⁴⁸⁶ With this very faith, some *Upaniṣads* can be found which usheres the socio religious practice of *bhakti* amongst the *Vaiṣṇava* cult. Such as, *Vāsudeva Upaniṣad*, *Yajñapovīta Upaniṣad*, *Tulasī Upaniṣad*, *Rādhā Upaniṣad*, *Gopīcandana Upaniṣad* etc. Here except *Vāsudeva Upaniṣad*, other *Upaniṣads* are not enlisted in the *Muktikā Upaniṣad* list. Thus it can be assumed that these are very new enough to establish the *bhaktivāda*

⁴⁸⁵ *Bhagavadgītā*. “śreyān dravyamayād yajñāḥ jñānayajñāḥ parantapa | sarvaṃ karmākhilam pāṛtham jñāne parisamāpyate”||- Verse 4.33.

⁴⁸⁶ Cf. Pranabananda Jash. *History and Evolution of Vaiṣṇavism in Eastern India*, Appendix 1, p. 202.

in this religion and might be set forth to emphasis only the rituals that have to practice in this *Vaiṣṇava* cult. Again, some basic customs and their ingredients are supposed to be holly enough to the Vaiṣṇavites, that they depict separate Upaniṣadic texts for those ingredients.

Therefore the significance of *tilaka*, *tulasi* and other symbols as reflected in the *VaiṣṇavaUpaniṣads* are discussed bellow.

5.8.1. *Vaiṣṇava Tilaka, Tulasi and Gopīcandana*

5.8.1.1. The different *Vaiṣṇava sampradāyas* each have their own distinctive style of *tilaka* which depict the *siddhanta* doctrine of their particular lineage. The main ingredients of this *tilaka* are *candana* and *tulasi*.

5.8.1.2. *Vāsudeva Upaniṣad* elaborated the custom done by *candana* in a vast way. The *candana* is called *Gopīcandana* and considered to be the most adorable thing of Viṣṇu Himself. It is also described that this particular *candana* was used by the *Gopīs* to wash Lord's body and so that this is called *Gopīcandana*.

“*taṃ hovāca bhagavānvāsudevo vaikuṇṭhasthānādutpannam mama prītikaram madbhaktairbrahmādibhirdhāritam viṣṇucandanam mamāṅge pratidimāliptam gopībhiḥ prakṣālanādgopīcanadanamākhyātam*”⁴⁸⁷

Vāsudeva Upaniṣad describes a complete process to make the paste and draw it in the body of the devotee.

1. First step is to break the wood with the *mantra* “*gopīcandana pāpaghna viṣṇudehasamudbhava/ cakrāṅkita namastubhyaṃ dhāraṇānmuktido bhava*”⁴⁸⁸.
2. Next step is to add water in it with the *mantra* “*imaṃ me gaṅge*”⁴⁸⁹.
3. Final step is to spread the paste over the body with the *mantra* “*viṣṇornukam*”⁴⁹⁰.

⁴⁸⁷ *Vāsudeva Upaniṣad*. Verse 1.

⁴⁸⁸ *Vāsudeva Upaniṣad*. Verse 1.

⁴⁸⁹ *Vāsudeva Upaniṣad*. Verse 1.

In this regard it is worth to mention that there are mainly four *Vaiṣṇava sampradāyas* in *Vedānta* philosophy formed by four *Vaiṣṇava* scholars⁴⁹¹. They are,

- a. *Śrī Sampradāya*, espoused by Rāmānuja
- b. *Brahma Sampradāya*, espoused by Madhva
- c. *Rūdra Sampradāya* espouse by Vallabha
- d. *Sanaka Sampradāya* espoused by Nimbārka

Amongst them there can be seen four kinds of devotees with their specialities of rituals. *Vāsudeva Upaniṣad* elaborates these rituals also. Such as, there can be seen *Brahmacārī* (one who practicing *Brahmacarya*) or *Vāṇaprastha* (one who leaves his home and hearth and goes to forest to pass the remaining days of his life in spiritual meditation), *Gr̥hastha* (resident) and *Yati* (ascetic) devotees in each *Sampradāya*.⁴⁹²

5.8.1.3. In this big clan tree of different *Vaiṣṇava* sects some customs are same. *Tilaka* is one of them. The *Upaniṣads* like *Vāsudeva*, *Gopīcandana*, *Tulasī* and *Yajñapobīta* describe these common customs in detail. All of them declare the fact that the *Vaiṣṇavites* draw *tilaka* on particular 12 parts of their body⁴⁹³. They are,

1. Forehead
2. Neck

⁴⁹⁰ *Vāsudeva Upaniṣad*. Verse 1.

⁴⁹¹ Cf. Akshaya Kumara Dutta. *Bhāratbarṣīya Upāsaka- Sampradāya*, Vol. 1. Pp. 116.

⁴⁹² *Vāsudeva Upaniṣad*. “*brahmacārī vānaprastho vā lalāṭāhṛdayakaṇṭhabāhumūleṣu vaiṣṇavagāyatrīṇāṃ kṛṣṇādīnāmabhirvā dhārayet| iti dhyātvā gr̥hastho lalāṭādīdvādathaleṣvanāmikāṅgulyā vaiṣṇavagāyatrīṇā keśavādīnāmabhirvā dhārayet| yatistarjanyā śirolalāṭāhṛdayeṣu prāṇaveṣu dhārayet||*”- Verse 1.

⁴⁹³ *Vāsudeva Upaniṣad*. verse 1.

Cf. Akshaya Kumara Dutta. “*Bhāratbarṣīya Upāsaka- Sampradāya*”, Vol. 1. p. 121.

Gopīcanadana Upaniṣad. Verse 1.

Ūrdhapuṇḍra Upaniṣad. “*prathamam tu lalāṭake dvitīyam tu nābhau tṛtīyam vakṣasi caturtham kaṇṭhe pañcamam nābhidakṣiṇe ṣaṣṭham dakṣiṇabāhou saptamam tadurdvaskandhe aṣṭamam nābhuyuttare navamam vāmabāhou daśamam tadurdhvaskandhe ekādaśam prṣṭhordhvataḥ dvādaśam kaṇṭhapṛṣṭhe mokṣam dehi śirasī||*”- Verse 1.

-
3. Left arm
 4. Right arm
 5. Heart
 6. Navel
 7. Left side
 8. Right side
 9. Left lobe of ear
 10. Right lobe of ear
 11. Palate
 12. Back

In this regard it is worth to mention the whole process of this *tilaka* drawing amongst these four major *Sampradāyas*. This is the only identity to distinguish the clan. Members of the *Srī Vaiṣṇava* tradition form *tilaka* with two lines from nose to head representing the feet of Nārāyaṇa, with a red line in the middle which representing Lakṣmīdevī. Apart from this they use to draw the symbols of conch, shell, mace and lotus with the clay of *Gopīcandana*. Again there also they draw a red line in between those symbols to represent Lakṣmīdevī⁴⁹⁴.

Brahma Sampradāya also draws two vertical lines from their nose to forehead. They also draw the symbols of conch, shell, mace and lotus. The difference is that, *SrīSampradāya* draws a yellow or red line whereas *Brahma Sampradāya* draws a black line made from the daily coal of the *yajña-kunḍa* (fire sacrifice). In their *Sampradāya*, the process of worship involves '*nitya-homa*', or daily fire sacrifices to Nārāyaṇa or Kṛṣṇa. The remnant coal of the worship is used each day to mark the

⁴⁹⁴ Cf. Akshaya Kumara Dutta. “*Bhāratbarṣīya Upāsaka- Sampradāya*”, Vol. 1. p. 121.

forehead. Underneath the black line, a yellow or red dot is added to indicate either Lakṣmī⁴⁹⁵.

In the *Rūdra-sampradaya* the *tilaka* worn is generally a single vertical red line. It is drawn in between two vertical lines which starts from the top of the forehead and ends up with a half circle at the nose. This *Sampradāya* also follows the *Srī Sampradāya* to paint conch, shell etc. in their arms and heart. They wear the garland of *tulasī* and carry a rosary made by the wood of *tulasī* tree⁴⁹⁶.

In *Sanaka Sampradaya*, the *tilaka* is made of *Gopīcandana* as described in the *Vasudeva Upaniṣad*⁴⁹⁷. It starts at the bridge of the nose and continues as two vertical lines to the top of the forehead. This is said to represent the temple of God. Within these lines, between the eyebrows is a black dot, made from the slate. This is said to represent God as Rādhā and Kṛṣṇa together. This *tilaka* personifies the tenets of the *Sampradaya*, that God is Rādhā and Krishna together, none else. The *tilaka* is first given to an initiate by their guru at the time of initiation. After this, daily the devotee will remember his guru before he adorns the *tilaka* on his head⁴⁹⁸.

Brahmacārī, *Grhasthya* (Family man) and *Yati* are those types of devotees who are found in all the *Sampradāyas*; especially in four major *Sampradāyas*. Still they also differentiate from each other with pattern of *tilaka* drawing. *Vāsudeva*, *Ūrdhapuṇḍra* and *Gopīcandana Upaniṣads* describe these patterns in details⁴⁹⁹. Such as,

⁴⁹⁵ Cf. Akshaya Kumara Dutta. “*Bhāratbarṣīya Upāsaka- Sampradāya*”, Vol. 1. p. 183.

⁴⁹⁶ Cf. Akshaya Kumara Dutta. *Bhāratbarṣīya Upāsaka- Sampradāya*, Vol. 1. p. 195.

⁴⁹⁷ *Vāsudeva Upaniṣad*. “*taṃ hovāca bhagavānvāsudevo vaikuṇṭhasthānādutpannaṃ mama prītikaraṃ madbhaktairbrahmādibhirdhāritaṃ viṣṇucandanaṃ mamāṅge pratidinamāliptaṃ gopībhiḥ prakṣālanādgopīcandamākhyātaṃ madaṅgalpanaṃ puṇyaṃ cakratīrthāntaḥsthitam cakrasamāyuktaṃ pītavarṇaṃ muktisādhanaṃ bhavati*”- Verse 1.

⁴⁹⁸ Cf. Akshaya Kumara Dutta. *Bhāratbarṣīya Upāsaka- Sampradāya*, Vol. 1. p. 200.

⁴⁹⁹ *Vāsudeva Upaniṣad*. Verse 1. p. 406.

Gopīcandana Upaniṣad. Verse 1. *Upaniṣatsaṃgrahaḥ*, part 2.

Ūrdhapuṇḍra Upaniṣad. Verse 1, *Upaniṣatsaṃgrahaḥ*, part 2.

-
- A. *Brahmacārī* devotees use to wear this *tilaka* in their forehead, heart, neck and arms with *Viṣṇu Gayatrī matra* “*atoḥ deva avantu naḥ*”.⁵⁰⁰
- B. *Gr̥hasthya* or family man recites the same *mantra* three times and wear *stilaka* in 12 parts of the body with middle finger as mentioned before.
- C. *Yati* devotees use to wear the *tilaka* with *praṇava* or *Om* sound by first finger on their head and forehead.

5.8.2. Yajñopavīta

There is one full *Upaniṣad* named *Yajñopavīta Upaniṣad* devoted to the praise of the religious sacred thread. It is a symbol of the Brahmin worn by a person except a *Śūdra* after the thread ceremony is performed. The religious thread and *Śikhā* (the turf of the hair) are considered to be the prominent sign of Brahminhood. The mention of *yajñopavīta* can also be found in the *Upaniṣads* other than *Vaiṣṇava Upaniṣads*. The *yajñopavīta* is the symbol of the *Brahmajñāna* which is mystical and intuitive. The knower of this knowledge wears the *yajñopavīta* and the turf of the hair with propriety. It is told that a person who has reached the highest stage of spiritual development can alone abandon the external symbols. But others must wear these symbols, which serves as a constant reminder to the wearer of the ideal of realisation of the *Brahman* that he has to reach.

5.8.3. Sodasopacārāpūjā

5.8.3.1. There are sixteen *upācāras* that are observed in the ordinary routine of all kind of worship irrespective of all Hindu religious sects. They are-*pādya* (water for washing feet), *arghya*, *āsana* (seat), *ācamana*, *snāna* (bath), *vastra* and *upavastra*, *gandha* (sandal- wood- paste), *akṣatā* (uncut rice grains), *haridrā* and *kuṅkuma*, the *agura* and the red- lead etc., Flowers and leaves, *dhūpa* and incense, *dīpa* or light (*nirāñjana*), *naivedya* (offering of milk, fruit or sweets), *tāmbūla* (betel

⁵⁰⁰Gopīcandana *Upaniṣad* .Verse 1, *Upaniṣatsaṁgrahaḥ*, part 2.

leaf), *dakṣiṇā*, *pradakṣiṇā*, *namaskāra* (salutations) *mantrapuṣpa* and *ārati* and *prārthanā* (prayer).⁵⁰¹

It can be seen from the above list that the devotee imposes all the activities that he follows on his favourite God in his worship, though *Vaiṣṇava Upaniṣads* are not so keen to expose the picture of such kind of worship. But they show the *pūjāvidhī* with some major ingredients like *candana*, *tulasī*, *mantra*, betal or palm leaf etc. in various texts like *Tulasī Upaniṣad*⁵⁰², *Gopīcandana Upaniṣad*⁵⁰³, *Rāma tāpanīya Upaniṣad*⁵⁰⁴ etc.

Thus in the *Saguṇa puja* the treatment given to the God is like that of human being. The idol of the God is thus received to the place of worship and is given a bath and other things. After giving the idol of the God the grand reception of worship the devotee recites his prayer only in the end.

5.9. *Bhakti* in Social Practice

Apart from this above mentioned ritualistic practices there are some other socio religious practices in *Vaiṣṇava* culture. They also remark a signature from other religious culture. According to them *bhakti* is an assimilation of those socio-religious practices. Thus worshipping, praising god's name and even charity are not separate kind of act from *bhakti*. *Tulasī Upaniṣad* significantly defines the *Vaiṣṇavas* that, those who do charity, austere practice, praising the name of god, visit the holy places of god and even do *śrāddha* (funeral rite or ceremony performed in honour of departed spirits of dead relatives)⁵⁰⁵ in proper way with *tulasī* wood would eradicate all sins like woman and *brāhmaṇa* killing, even great sorrow and fear.

⁵⁰¹ Śrīmadbhāgavat Mahāpurāṇa. Pūjāvidhiḥ.

⁵⁰² Supra. 5.7. *Bhakti* and Inner Sacrifice

⁵⁰³ Supra. 5.7. *Bhakti* and Inner Sacrifice

⁵⁰⁴ Supra. 5.6.2. *Bhakti* in *Rāma tāpanīya Upaniṣad*

⁵⁰⁵ Cf. Vaman Shivram Apte. The Practical Sanskrit- English Dictionary, p. 930.

“*yajñam dānam japam tīrtham śrāddham vai devatārcanam|*
tarpaṇam mārjanam cānyatra kuryāttulasīm vinā||
tulasīdārumaṇibhiḥ japam sarvārthasādhakam|
evam na veda yaḥ kaścit sa vipraḥ śvapacādhamaḥ||”⁵⁰⁶

Besides these daily practice there can be seen a social scenario of a particular clan which claim some other thoughts of myth or taboos regarding the joint deity Rādhā and Kṛṣṇa. Thus coming one step ahead this religion develops a different idea and thought in their *Rādhā Upaniṣad* and gives a deity a separate and dignified place who is not enlisted as the major incarnated form of their main deity Viṣṇu.

5.10. Observation

- *Bhakti* has surpassed a long journey in Indian culture. It is a basic tendency of the human being to quest for a shelter, rather a devine shelter. *Veda*, *Upaniṣad*, *Gītā*, *Rāmāyaṇa*, *Mahābhārata* and many other ancient Sanskrit texts are witnessed of this primordial attitude of human psychology.
- The explanations of the word *bhakti* according to the scholars draw a harmony to each other. All of them consider *bhakti* as the love to the Supreme Self. This love surpasses through some physical and mental acts, though the aim behind those acts is to make an attachment with Supreme Self which gradually will be increased. It is so because god expresses Him only to whom He wishes to. Apart from knowledge of theology, *bhakti* is the only way through which God is compelled to express Himself. This is the only supra- logical philosophy behind theism. And that philosophy reminds us about *Vāk- sūkta*⁵⁰⁷ which is again echoed in *Śrīmadbhagavadgītā*.⁵⁰⁸

⁵⁰⁶ *Tulasī Upaniṣad*. Verse 1, *Upaniṣatsaṁgrahaḥ*, part 2, p. 71.

⁵⁰⁷ *Rg Veda*, *Vāk-sūkta*. “*jāyeva patya uśatī suvāsāḥ*”- Verse 10. 71.4.

⁵⁰⁸ *Śrīmadbhagavadgītā*. “*teṣāṁ jñānī nityajukta ekabhaktirviśiṣyate| priyo hi jñānino 'tyarthamamaham sac a mama priyaḥ*”- Verse 7.17.

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- In fact, it seems that *bhakti* and *jñāna* offer a vice versa relationship as the cause of salvation. But it is actually a journey of an aspirant to realize vividly the *Brahman* as the *bimba* or original and himself as the *pratibimba* of Him.
 - Starting from listening up to the complete surrender *bhakti* reveals the thought that the God is the Supreme Being and from his all the mortal world as well as other deities is born. According to *Vaiṣṇava bhaktivāda* this treatment is given to Viṣṇu or Nārāyaṇa.
 - In *Vedānta* tradition the schools other than Śaṅkara's monism hold a deep association with *bhaktivāda*, where *bhakti* occurs in an important position as a means to achieve salvation.⁵⁰⁹
 - Of course, the *Vaiṣṇava Upaniṣads* enjoy one of the privileged positions in *bhaktivāda*. But we hardly found a direct resemblance to the *Vaiṣṇava* schools of *Vedānta*. Where these *Vedānta* schools speak of different types of *bhakti*, the *Vaiṣṇava Upaniṣads* remain silent. On the other hand they are more interested to illustrate the idol of the Supreme Being, Nārāyaṇa elaborate his different names and prescribe the sacred formula (*mantra*).
 - With the reference to the methods of worship it can be traced a certain central line of the concept which went on getting modified and improved upon in the course of time. It can be seen that just as the muttering of the *mantra* became popular on one hand, the *śoḍaśopacārapūjā* with reference to the different deities gained ground among the people.⁵¹⁰ The devotee identifies himself with the deity and puts on himself the symbols of the deity. Among those symbols *ūrdhrpuṇḍra*, *gopīcandana* have been prominently praised and glorified.

“teṣāṃ satatajuktānāṃ bhajatāṃ prītipūrvakam| dadāmi budhujogaṃ taṃ jena māmupayanti te||”- Verse 10.10.

⁵⁰⁹Supra. 5.1. Definition of *bhakti*

⁵¹⁰ Supra. 5.8.3. *Śoḍaśopacārapūjā*

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- The importance of giving gifts to the deities, devotee and preceptors is much praised along with fruit that one obtains by offering them. The tendency to obtain much more returns by offering little is seen in the fruits prescribed. But it may also be the intension of the authors to show that a devotee may offer anything to God if he has been full of sincere and steadfast devotion.
 - Through the journey of *Vaiṣṇava Upaniṣads* it is eventually noticeable that *Vaiṣṇavites* not only emphasise on the deities or their incarnated forms to praise and worship but they have given equal importance and vanity to the custom that signifies them. The custom and their ingredients are so important that they deserve separate *Upaniṣadic* text to be adored. Thus these *Gopīcandana*, *Ūrdhpuṇḍra*, *Tulasī Upaniṣads* were set forth.⁵¹¹
 - In *Vaiṣṇava* religious culture the feature of Rādhā is not only vast but also very significant to complete the scenario of this cult. Rādhā is considered as the *hlādinī śakti* of Śrī Kṛṣṇa in the *Vaiṣṇava* philosophy. In this regard *Rādhā Upaniṣad* carries some significance to establish the feature of this deity in *Vaiṣṇava* religious sect. Resembling with *Devibhāgavata Purāṇa*, this particular *Upaniṣad* also states that, Rādhā and Kṛṣṇa have one intellect, one mind, one soul and even one face. Still, the uniqueness of the story of Rādhā- Kṛṣṇa is not depended on this fact only. In the practice of woman oriented *Vaiṣṇava Tantra*, woman used to be a teacher and companion of the rituals performed by the male devotee. She used to be the cause of proficiency to those male votaries of this t̥āntric culture. In this regard, Rādhā is considered to be the teacher and cause of Kṛṣṇa's proficiency. Worshiping of this sole Rādhā can be found in *Rādhā t̥āpanīya Upaniṣad*, *Rādhā Upaniṣad*, *Rādhā Tantra* etc.
 - Finally it can be stated that *bhaktivāda* is predominant. It centres on *bhakta*, *bhakti* and *upāśya*, i.e. God. *Bhakti* implies duality, so there will be always

⁵¹¹Supra. 5.7. *Bhakti* and Inner Sacrifice

non-identity between *bhakti* and god. Therefore *bhakti* in *Vaiṣṇava* schools depends on the qualified God who has infinite merciful qualities.

Chapter: 6

Conclusion

In the previous chapters the *Vaiṣṇava Upaniṣads*, from the perspective of Upaniṣadic tradition, as well philosophical trends and socio- religious practices have been discussed thoroughly. From this discussion it can be concluded that-

- ❖ *Upaniṣads* are considered as the summit of the thoughts and philosophical views of *Vedas*. Traditionally more than 200 *Upaniṣads* are available, where a preliminary classification of major and minor *Upaniṣads* can be found. Among them the minor *Upaniṣads* are categorized into five sectarian groups, viz. *Vedānta Upaniṣad*, *Yoga Upaniṣad*, *Samnyāsa Upaniṣad*, *Śaiva Upaniṣad* and *Vaiṣṇava Upaniṣad*.⁵¹² Amongst them *Vaiṣṇava Upaniṣads* are highly populated and age old traditional sectarian Upaniṣadic literature.
- ❖ *Vaiṣṇava Upaniṣads* are generally known as those *Upaniṣads* which are chiefly deal with the worship of Viṣṇu or any other incarnated forms of Viṣṇu. From the sources of survey it can be seen that thirty seven *Upaniṣads* are found which can be categorized under '*Vaiṣṇava Upaniṣad*'. Amongst them at least twenty *Upaniṣads* are enlisted by *Muktikā Upaniṣad* in its list of 108 *Upaniṣads*.
- ❖ It is evident that *Vaiṣṇava Upaniṣads* had surpassed a long journey, where the antiquity of some of them could not be later than 500 A.D. It could be so, because the earliest name of the commentator we get is Gauḍapādamuni, whose date is 500 A.D.⁵¹³ and the latest commentary on *Gāruḍa Upaniṣad* we can see is Mukunda (1921 A.D.).
- ❖ Vaiṣṇavism or the worship of Viṣṇu was and is the most popular and the most preached branch of Hinduism. The concept has its base in the sun worship. In the Vedic hymns sun is the lord of light and life.⁵¹⁴ The solar

⁵¹² Supra. 1.1.5.

⁵¹³ Supra. 2.5. Antiquity of *Vaiṣṇava Upaniṣads*

⁵¹⁴ *Rg Veda*. "ud veti prasavītā janānām mahān ketur arṇavaḥ sūryasya| samānam cakram paryāvivṛtsan yad etaśo vahati dhūrṣa yaktaḥ||"- Verse 7.4.63.2.

traits of the god represent only aspect of the deity who is associated with the god of fertility and beneficent. In that sense the feature of Viṣṇu was in Vedic era is the relation with Sun god and Indra.⁵¹⁵

With the rise of Buddhism the cult of Indra becomes a discredited and Viṣṇu appropriates many myths and features of Indra.⁵¹⁶ But with the insertion of the *bhakti* element, Viṣṇu lost his solar character and re-appeared as one of the most important cult Gods with an added magnificence and vitality.

- ❖ A very vigorous activity in the field of the construction and formation of the post- Vedic *Paurāṇic* religion seems to be carried on prominently under the influence of the *Ātharvaṇic* teachers. By showing that the great sages of the past also advocated these new principles. Whether they were of devotion to different Gods, or the tantric way of worship or yogic practice of obtaining salvation, the authors or preachers of these *Vaiṣṇava Upaniṣads* had created a hallow of glory around these doctrines.
- ❖ A deep relation with Śaṃkara's *Advaita* thoughts is a basic feature of these *Upaniṣads*. But they mostly reveal the doctrine of *Vaiṣṇava Vedānta* philosophy. Consequently ritual of *Vedas*, theory of *Sāṃkhya*, practice of *yoga* and concept of *tantra* are amalgamated in these texts which create a great harmony in Indian culture.
- ❖ The phenomenal world with all the earthly desires and aspirations is regarded as true in many *Vaiṣṇava Upaniṣads*. But its existence is true only till one has not realized the knowledge of unqualified *Brahman*. Thus these *Upaniṣads* advocated the *Advaita Vedānta* doctrine of Śaṃkarācārya.
- ❖ *Vaiṣṇava Upaniṣads* portray Lord Viṣṇu as Omnipotent. They are actually recognized as a part of *Vedānta* philosophy. Here we should recall the definition of *Vedānta*, “*vedānto nāma upaniṣat pramāṇam*”⁵¹⁷. Philosophers like Rāmānuja, Madhva, and Vallabha etc. also quoted from these *Upaniṣads* in their commentaries on *Brahmansūtra*. Thus *Vaiṣṇava*

⁵¹⁵ Cf. J.N. Banerjee. *Paurāṇic and Tāntric Religion*, p. 45.

⁵¹⁶ Cf. Pranabananda Jash. *History and Evolution of Vaiṣṇavism in Eastern India*, p. 37.

⁵¹⁷ *Vedāntasāra. Sūtra* 3.

Upaniṣads can be considered as the *śrutimūla* of *VaiṣṇavaVedānta* philosophy⁵¹⁸.

- ❖ *Vaiṣṇava Upaniṣads* are very much related with the concept of incarnation and we find several incarnated forms (both full and partial) of Viṣṇu in these *Vaiṣṇava Upaniṣads*. Such as, Rāma, Kṛṣṇa, Nṛsiṃha, Varāha etc. full incarnations and Dattātreya, Garuḍa etc. partial incarnations get the same attention and worship in the *Vaiṣṇava Upaniṣad*.
- ❖ The study of Dattātreya is also noteworthy here. This deity is not only one of the incarnations of Viṣṇu but also a teacher of *yoga*. It seems that these incarnations and their respective *Upaniṣads* not only show the authority of the doctrine of *bhakti* but also present a perfect blender of *Vedānta* philosophy and *yoga*.
- ❖ It is evidentially noticeable that in the matter of *avatāravāda* some names of Buddhist monk or any other deities of Buddhist religion and even the other name of Buddha like Śāntātmā have been taken as the incarnated forms of Viṣṇu. the cause can be justify in this way, that, with the rise of *Mahāyāna* Buddhism, Buddha and probably some of the Buddhist leaders had become as much as an object of worship and pious devotion as any other deity. Naturally, a few heroes were included within the fold of *avatāravāda*.⁵¹⁹
- ❖ It is fact that the religious speculation of a more natural order came to be established about the close of the hymn period and was continued into that of *Upaniṣads*. It is also generally believed that the *Upaniṣads* taught a system of pantheism but a minute analysis may show that they taught various systems of doctrines as regards the nature of God, the man, the world and the relations between them.
- ❖ The riligio- philosophic systems of modern times, quote texts from the *Upaniṣads* as an authority for their special doctrines. The twisting point comes when the advocates of the systems force into other texts of an opposite nature and a meaning constant with their own special doctrines.

⁵¹⁸ Supra. 3.2.4. Acceptance as *Śrutimūla*

⁵¹⁹ Supra. 4.6. Observation

- ❖ The most important phase in the evolution of this religion is Viṣṇu's identification with a cult that centred round *bhakti* or devotion. Vaiṣṇavism is also called the "religion of the *Bhāgavatas*".⁵²⁰
- ❖ It is easily comprehensible that the worship of Viṣṇu is the parameter that determines the category of *Vaiṣṇava Upaniṣad*. These *Vaiṣṇava Upaniṣads* have some evidence to become *pramāṇa* of *Vaiṣṇava* religious practice, as they states the same approach towards the believing of *Vaiṣṇava* philosophical and spiritual aspects.
- ❖ Moreover, it is also noticeable that, some popular religious practices that *Vaiṣṇava* cult nourishes have their roots also in those *Upaniṣadic* texts.⁵²¹ So *Upaniṣads* and Vaiṣṇavism are not only interlinked but also hold a vice-versa respect and acceptance to each other for the quarry of authority.
- ❖ Although a very brief description of *Rāmāyaṇa* is presented in *Rāma tāpanīya Upaniṣad*, but it is not a replica of *Rāmāyaṇa*. Rather it praises or worships Rāmacandra as a brave king as well as a God. Basically the aim of the *Upaniṣad* is to explore the Indian philosophy. And to serve this purpose the *Upaniṣad* cleverly selects a story which is very well known to the mass. And that is nothing but Vālmikī's *Rāmāyaṇa*. Therefore the plot of *Rāmāyaṇa*, specially '*Sītā Uddhāra*' and description of Rāma as king on the throne of Ayodhā constructed the outer structure of *Upaniṣad*, where the soul of it can be found only through the philosophical approaches along with the motivation of *tantra*.
- ❖ It is obvious that *Vaiṣṇava Upaniṣads* are very much associated with the *bhaktivāda*. Different aspects that construct the structure of *bhakti* cult are depicted in these texts, where *kīrtana*, *japa*, *mantra* etc. are prescribed as a part of Viṣṇu worship.⁵²² The portrayal of Viṣṇu with *Śaṅkha*, *Cakra*, *Gadā*

⁵²⁰ Cf. Pranabananda Jash. *History and Evolution of Vaiṣṇavism in Eastern India*, p. 38.

⁵²¹ Supra. 5.8. Ritualistic Practices of Vaiṣṇavism as reflected in *Vaiṣṇava Upaniṣads*

⁵²² Supra. 5.6. *Bhakti* in *Vaiṣṇava Upaniṣads*

and *Padma* is found in *Gopāla tāpanīya Upaniṣad*, which is recognized as the most popular famous symbolic idol of Viṣṇu.

- ❖ Different schools of *bhakti* seem to be introduced as an adjustment for the people in general who could not climb directly to the lofty heights of abstract meditation. So there are attempt to use idol worship as the ladder to reach to the Supreme Self.
- ❖ Information about the idols of various deities has come to know through this study. There seems to have a tendency to spread the idol worship, though mental adoration or inner sacrifice has been praised to be better than this.
- ❖ It can be seen from this study that the names of the ancient sages occur in some later *Vaiṣṇava Upaniṣads* also as the author of few of them. This appears to be the purposeful attempt for obtaining authority for the new doctrines preached by the authors of those *Vaiṣṇava Upaniṣads*. The good will of the names of the ancient great teachers is used by attributing these *Upaniṣads* to them. Many of these teachers are *Ātharvaṇa* teachers whose teaching of *bhakti* for various deities blended with that of the *Vedānta*, *Sāṃkhya*, *Yoga* and *Tantra* had been popular.
- ❖ The counter of spiritual monism and world illusion were continued in a determined and definite manner by Madhva who established the doctrine of pluralism and brought into prominence the name of Viṣṇu as that of the Supreme God. In the north Rāmānanda gave a new turn to Vaiṣṇavism by bringing the name of Rāma but Rāmānuja laid particular stress on the name of Nārāyaṇa. Rāmānanda's religious activity is to be referred to the 14th Century. In the 15th Century he was followed by Kabīr. He preached strict monism. His God was Rāma and he also condemned idolatry.
- ❖ Vallabha in the 16th Century preached the worship of the boy Kṛṣṇa and Rādhā. Caitanya about the same time promulgated the worship of the grown up Kṛṣṇa associated with Rādhā. This dual deity was idealized into as image of pure love. The devotion of Caitanya and his followers was sincere and ardent and even bordered on the overexcited.

This new religion became the religion of the mass. Because of this strong stand of the equation of love and *bhakti* it had taken prominently on the doctrines of *bhaktimārga* in its various aspects.

- ❖ In the matter of incarnation it is also noteworthy that generally in all other Hindu religious cults, Kṛṣṇa is one of the incarnations of Viṣṇu. But the Bengal School of *Vaiṣṇavism*, that expounded by Śrī Caitanya, Kṛṣṇa the Godhead and Viṣṇu one of his emanations, on the strength of *Bhāgavata Purāṇa*.
- ❖ *Vaiṣṇava yoga Upaniṣads* also draws some attention in the specialty of *Vaiṣṇava Upaniṣadic* tradition. The older and major *Upaniṣads* prescribed control over senses, liberality and compassion as the means to obtain supreme bliss. On the other hand comparatively later composed *Vaiṣṇava yoga Upaniṣads* advocated the *yoga* religious practices and ethical virtues.
- ❖ Just as the Jains or Buddhas have used the inherited authority and sanctity of the term *Sūtra* used by the earlier thinkers, for guiding the people, with reference to their new thoughts, so also the later *Vaiṣṇava Upaniṣads* have retained the old title ‘*Upaniṣad*’ even while preaching the idol- worship in some of their works.
- ❖ These *Vaiṣṇava Upaniṣads* reflect the picture of the post- Vedic Paurāṇic Hindu religion after the decline of the Vedic sacrifices. They form the doctrinal authority for various religious sects that grew in that period. In short, these *Vaiṣṇava Upaniṣads*, majority of which are *Ātharvaṇa*, attempted to preserve the orthodox Aryan religion and helped the establishment of the new Paurāṇic Hindu religion on the sound basis.
- ❖ Finally, it can be said that these *Vaiṣṇava Upaniṣads* preach philosophy in very suitable and apt manner. They have their own method which is attractive and influencing. They use classical languages adorned with various graphics, speech, symbols and images.

List of Abbreviations

1. A.D.= After Decate
2. BS= Bāṅglā Sana (Bengali Year)
3. Beng.= Bengali
4. Bṛs= *Brahmasūtra*
5. BORI= Bhandarkar Oriental Research Institute
6. Comm.= Commentary
7. Comp.= Compiler
8. Eng. = English
9. ed. = Edition
- 10.Ed.= Editor/ Editors
- 11.MLBD= Motilal Baranasidass Publication Pvt. Ltd.
- 12.NCC= New Catalogus Catalogorum
- 13.N.d.= No date.
- 14.NU= *Nārāyaṇa atharvaśira Upaniṣad*
- 15.ors.= Others
- 16.Rpt.= Reprint
- 17.RMIC= Ramakrishna Mission Institute of Culture

18. Trans. = Translation

19. Vol. = Volume/ Volumes

20. VS = Vikram Samvat

Appendix

Appendix 1:

Quotations from *Vaiṣṇava Upaniṣads* as found in the commentaries on *Brahmasūtra*

Name	Commentary	Source	<i>Upaniṣad</i>	<i>Quotations of Upaniṣad</i>
Śaṃkarācār- aya	<i>Brahmasūtra- śāṃkarabhāṣy a</i>	<i>Puruṣādyadhika raṇam</i> (Sūtra 24, 3 rd pāda, 1 st Chapter, p. 396- 397)	<i>Mahānārāyaṇa Upaniṣad</i>	“ <i>tasyaivaṃviduṣo yajñasyātmānaḥ yajamānaḥ śraddhā patnī</i> ” -(Verse 25/1)
Śaṃkar ācāraya	<i>Brahmasūtra- śāṃkarabhāṣy a</i>	<i>Puruṣādyadhika raṇam</i> (Sūtra 24, 3 rd pāda, 1 st Chapter, p. 396-397)	<i>Mahānārāyaṇa Upaniṣad</i>	“ <i>yasyāyamprātarmadh yandinām ca tāni savanāni</i> ” -(Verse 25/1)
Śaṃkarācār- aya	<i>Brahmasūtra- śāṃkarabhāṣy a</i>	<i>Puruṣādyadhika raṇam</i> (Sūtra 24, 3 rd pāda, 1 st Chapter, p. 396-397)	<i>Mahānārāyaṇa Upaniṣad</i>	“ <i>tasmādbrāhmaṇo mahimānamāpnoti</i> ” -(Verse 25/1)
Śaṃkarācār- aya	<i>Brahmasūtra- śāṃkarabhāṣy a</i>	<i>Parāmarśādhik araṇam</i> (Sūtra 20, 4 th pāda, 3 rd Chapter, p. 442)	<i>Mahānārāyaṇa Upaniṣad</i>	“ <i>nyāsa ityāhurmanīṣiṇo brahmāṇam Brahma visvaḥ katamaḥ svayambhūḥ Prajāpatiḥ saṃvatsara iti</i> ” -(Verse 25/1)
Rāmānuja	<i>Śrībhāṣya</i>	<i>Antara- adhikaraṇam</i> (Sūtra 21, 1 st pāda, 1 st	<i>Mahopaniṣad</i>	“ <i>eko ha vai nārāyaṇa āśinna brahma neśāno nāpo nāgnīṣomou neme dyāvāprthivī na</i>

		Chapter, p. 86)		<i>nakṣatrāṇi na sūryo na candramāḥ</i> ” - (Verse 1)
Rāmānuja	<i>Śrībhāṣya</i>	<i>Devatādhikaraṇam</i> (Sūtra 29, 3 rd pāda, 1 st Chapter, p. 287)	<i>Nṛsimha pūrva Tāpanīya Upaniṣad</i>	“ <i>tatra suptasya devasya nābhau “padmamajāyata /tas min padme mahābha vedavedāṅgapāragah /brahmoṭpannaḥ sa tenoktaḥ prajāḥ sṛjamahāmate ”</i> (Verse 3/1)
Rāmānuja	<i>Śrībhāṣya</i>	<i>Devatādhikaraṇam</i> (Sūtra 29, 3 rd pāda, 1 st Chapter, p. 288)	<i>Varāha Upaniṣad</i>	“ <i>sṛṣṭā nāraṁ toyamantaḥ stito’ham yena syānme nāma nārāyaṇayeti / kalpe kalpe tatra śayāmi bhūyaḥ suptasya me nābhijam syāt yathābjam / ebaṁ bhūtasya me devi nābhipadme caturmukhaḥ / utpannaḥ sa mayā proktaḥ prajā sṛja mahāmate ”</i> - (Verse 2)
Rāmānuja	<i>Śrībhāṣya</i>	<i>Ārambhana adhikaraṇam</i> (Sūtra 15, 1 st pāda, 2 nd Chapter, p. 535)	<i>Mahopaniṣad</i>	“ <i>tadāhureko ha vai nārāyaṇa āsīnna brahma na īśāno nāpo nāgnīṣomau neme dyāvāprthivī na nakṣatrāṇi na sūryaḥ sa ekākī nara eva ”</i> – (Verse 1/1)
Rāmānuja	<i>Śrībhāṣya</i>	<i>Paśupati-adhikaraṇam</i> (Sūtra 35, 2 nd pāda, 2 nd chapter, p. 653)	<i>Mahopaniṣad</i>	“ <i>esa ekākī na rameta”</i> – (Verse 1/1)
Rāmānuja	<i>Śrībhāṣya</i>	<i>Paśupati-adhikaraṇam</i> (Sūtra 35, 2 nd pāda, 2 nd chapter, p. 653)	<i>Mahānārāyaṇa Upaniṣad</i>	“ <i>nārāyaṇaḥ param brahmatattvaṁ nārāyaṇaḥ paraḥ nārāyaṇaḥ paro jyotirātmā nārāyaṇaḥ paraḥ ”</i> - (Verse 11/4)
Rāmānuja	<i>Śrībhāṣya</i>	<i>Utpatyasambhava dhikaraṇam</i>	<i>Mahānārāyaṇa Upaniṣad</i>	“ <i>viśvaṁ nārāyaṇaṁ devamakṣaraṁ</i>

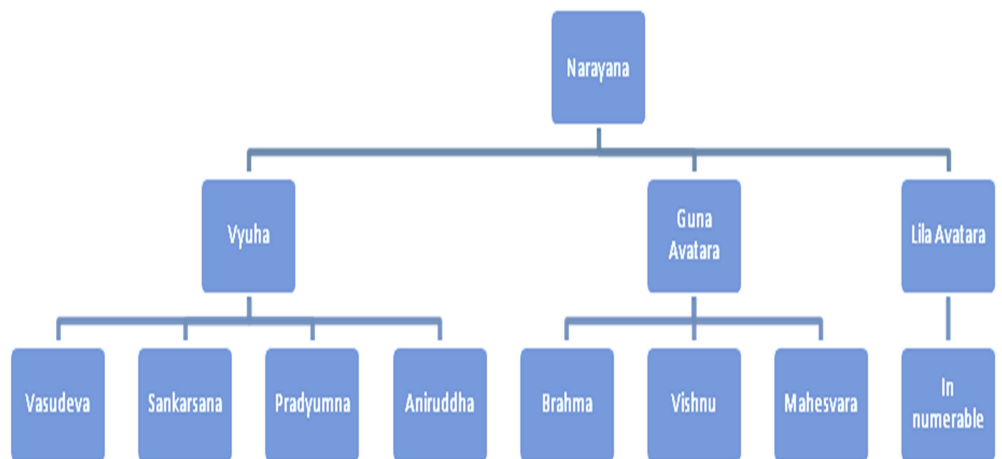
		(Sūtra 42, 2 nd pāda, 2 nd Chapter, p. 668)		<i>paramaṁ prabhum</i> ”- (Verse 11/4)
Nimbārka	<i>Vedānta Pārijāta Sourabha</i>	<i>Ānandamayādhi karaṇam</i> (Sūtra 1, 1 st pāda, 1 st Chapter, Vol. 1, p. 87)	<i>Mahānārāyaṇa Upaniṣad</i>	“ <i>annamayaprāṇamaya manomaya vijñānamayānandamay ā me śudhyantām</i> ”- (Verse 20/21)
Nimbārka	<i>Vedānta Pārijāta Sourabha</i>	<i>Janmādyadhikaraṇam</i> (Sūtra 1, 1 st pāda, 1 st Chapter, Vol. 1, pp. 56, 68)	<i>Mahopaniṣad</i>	“ <i>tadāhureko ha vai nārāyaṇa āsīna brahma na īśāno nāpo nāgnīsomau neme dyāvāprthivī na nakṣatrāṇi na sūryaḥ sa ekākī nara eva</i> ” – (Verse 1/1)
Nimbārka	<i>Vedānta Pārijāta Sourabha</i>	<i>Vilakṣaṇatvādhi karaṇam</i> (Sūtra 2.1.8, 1 st pāda, 2 nd Chapter, Vol. 2, p. 316)	<i>Mahopaniṣad</i>	“ <i>tadāhureko ha vai nārāyaṇa āsīna brahma na īśāno nāpo nāgnīsomau neme dyāvāprthivī na nakṣatrāṇi na sūryaḥ sa ekākī nara eva</i> ” – (Verse 1/1)
Nimbārka	<i>Vedānta Pārijāta Sourabha</i>	<i>Upasañhāradar śaṇādhikaraṇam</i> (Sūtra 2.1.23, 1 st pāda, 2 nd Chapter, Vol. 2, p. 378)	<i>Mahopaniṣad</i>	“ <i>tadāhureko ha vai nārāyaṇa āsīna brahma na īśāno nāpo nāgnīsomau neme dyāvāprthivī na nakṣatrāṇi na sūryaḥ sa ekākī nara eva</i> ” – (Verse 1/1)
Nimbārka	<i>Vedānta Pārijāta Sourabha</i>	<i>Janmādyadhikaraṇam</i> (Sūtra 1.1.2, 1 st pāda, 1 st Chapter, Vol. 1, p. 57)	<i>Mahopaniṣad</i>	“ <i>tasya dhyānāntaḥsthasya lalāṭānnyakṣaḥ śūlapāṇiḥ puruṣo jāyate</i> ”- (Verse 1)
Nimbārka	<i>Vedānta Pārijāta Sourabha</i>	<i>Jijñāsādhikaraṇam</i> (Sūtra 1.1.1, 1 st pāda, 1 st Chapter, Vol. 1, p. 17)	<i>Gopāla pūrva tāpanīya Upaniṣad</i>	“ <i>kr̥ṣṇa eva paro daivastam dhyāyer</i> ”- (Verse)
Nimbārka	<i>Vedānta Pārijāta Sourabha</i>	<i>Janmādyadhikaraṇam</i> (Sūtra 1.1.2, 1 st pāda, 1 st Chapter, Vol. 1, p. 57)	<i>Nārāyaṇātharva-Śiropaniṣad</i>	“ <i>nārāyaṇadbrahmā jāyate nārāyaṇādindro jāyate nārāyaṇātprajāpatiḥ</i>

		p. 57)		<i>prajāyate nārāyaṇāddvādaśādity ā rūdrā vasavaḥ sarvāṇi cchandāmsi nārāyaṇātpravartante nārāyaṇe pralīyante” -</i> (Verse 1)
Nimbārka	<i>Vedānta Pārijāta Sourabha</i>	<i>Samannvayādhi karaṇam</i> (Sūtra 1.1.4, 1 st pāda, 4 th Chapter, pp. 67-68)	<i>Nārāyaṇātharva- Śiropaniṣad</i>	<i>“nārāyaṇadbrahmā jāyate nārāyaṇādindro jāyate nārāyaṇātprajāpatiḥ prajāyate nārāyaṇāddvādaśādity ā rūdrā vasavaḥ sarvāṇi cchandāmsi nārāyaṇātpravartante nārāyaṇe pralīyante” -</i> (Verse 1)
Nimbārka	<i>Vedānta Pārijāta Sourabha</i>	<i>Jijñāsādhikaraṇ am</i> (Sūtra 1.1.1, 1 st pāda, 1 st Chapter, Vol. 1, p. 30)	<i>Nṛsimha pūrva tāpanīya Upaniṣad</i>	<i>“tadviṣṇoḥ paramaṁ padaṁ sadā Paśyanti sūrayaḥ / divīva cakṣurātamaṁ / tadviprāso vipanyavo Jāgrvāmsaḥ samindhate / viṣṇoryatparamaṁ padamiti Tadetanniṣkāmasya bhavati tadetanniṣkāmasya bhavati ” -(Verse 8/3)</i>
Nimbārka	<i>Vedānta Pārijāta Sourabha</i>	<i>Jijñāsādhikaraṇ am</i> (Sūtra 1.1.1, 1 st pāda, 1 st Chapter, Vol. 1, p. 30)	<i>Vāsudeva Upaniṣad</i>	<i>“na ca punarāvartate na ca punarāvartate ityāha bhagavānvāsudevaḥ ” -(Verse 1)</i>
Nimbārka	<i>Vedānta Pārijāta Sourabha</i>	<i>Camasādhikara ṇam</i> (Sūtra 1.4.9, 4 th pāda, 2 nd Chapter, Vol. 1, p. 256)	<i>Mahānārāyaṇa Upaniṣad</i>	<i>“sapta prāṇāḥ prabhavanti tasmātsaptārciṣaḥ samidhaḥ sapta jihvāḥ ”- (Verse 8.4)</i>
Nimbārka	<i>Vedānta Pārijāta</i>	<i>Dyubhivādyadhi karaṇam</i>	<i>Mahānārāyaṇa Upaniṣad</i>	<i>“satataṁ tu śirābhistu lambatyākośasannibha</i>

	<i>Sourabha</i>	(Sūtra 1.3.1, 3 rd pāda, 1 st Chapter, Vol. 1, p. 179)		m ”- (Verse 11.9)
Nimbārka	<i>Vedānta Pārijāta Sourabha</i>	<i>Jñādhikaraṇam</i> (Sūtra 2.3.17, 3 rd pāda, 2 nd Chapter, p. 476)	<i>Mahānārāyaṇa Upaniṣad</i>	“ <i>yataḥ prasūtāḥ jagataḥ prasūtī toyena jīvānvisasarja bhūmyām / yataḥ oṣadhībhiḥ puruṣānpaśūnśca viveśa bhūtāni carācarāṇi </i> ”- (Verse 1.4)
Madhva	<i>Pūrṇa Prajñāna Darśana</i>	Sūtra 1.1.11	<i>Gopāla uttara tāpanīya Upaniṣad</i>	“ <i>eko devaḥ sarvabhūteṣu gūḍhaḥ sarvyāpī sarvabhūtāntarātmā karmādhyakṣaḥ sarvabhūtādhivāsaḥ sākṣī cetā kevalo nirguṇaśca </i> ”- (Verse 1.19)
Baladeva Vidyābhuṣaṇa	<i>Govinda bhāṣya</i>	1.1.2	<i>Gopāla pūrva tāpanīya Upaniṣad</i>	“ <i>Om saccidānandarūpāya kṛṣṇākliṣṭakāriṇe namo vedāntavedyāya gurave buddhisākṣiṇe </i> ”- (Verse 1.1.)
Baladeva Vidyābhuṣaṇa	<i>Govinda bhāṣya</i>	1.1.2	<i>Gopāla pūrva tāpanīya Upaniṣad</i>	“ <i>taṁ pīṭhasthaṁ ye’nubhajanti dhīrāsteṣāṁ sukhaṁ śāśvataṁ netareṣāṁ </i> ”- (Verse 1.5.

Appendix 2:

Incarnation According to Rāmānuja



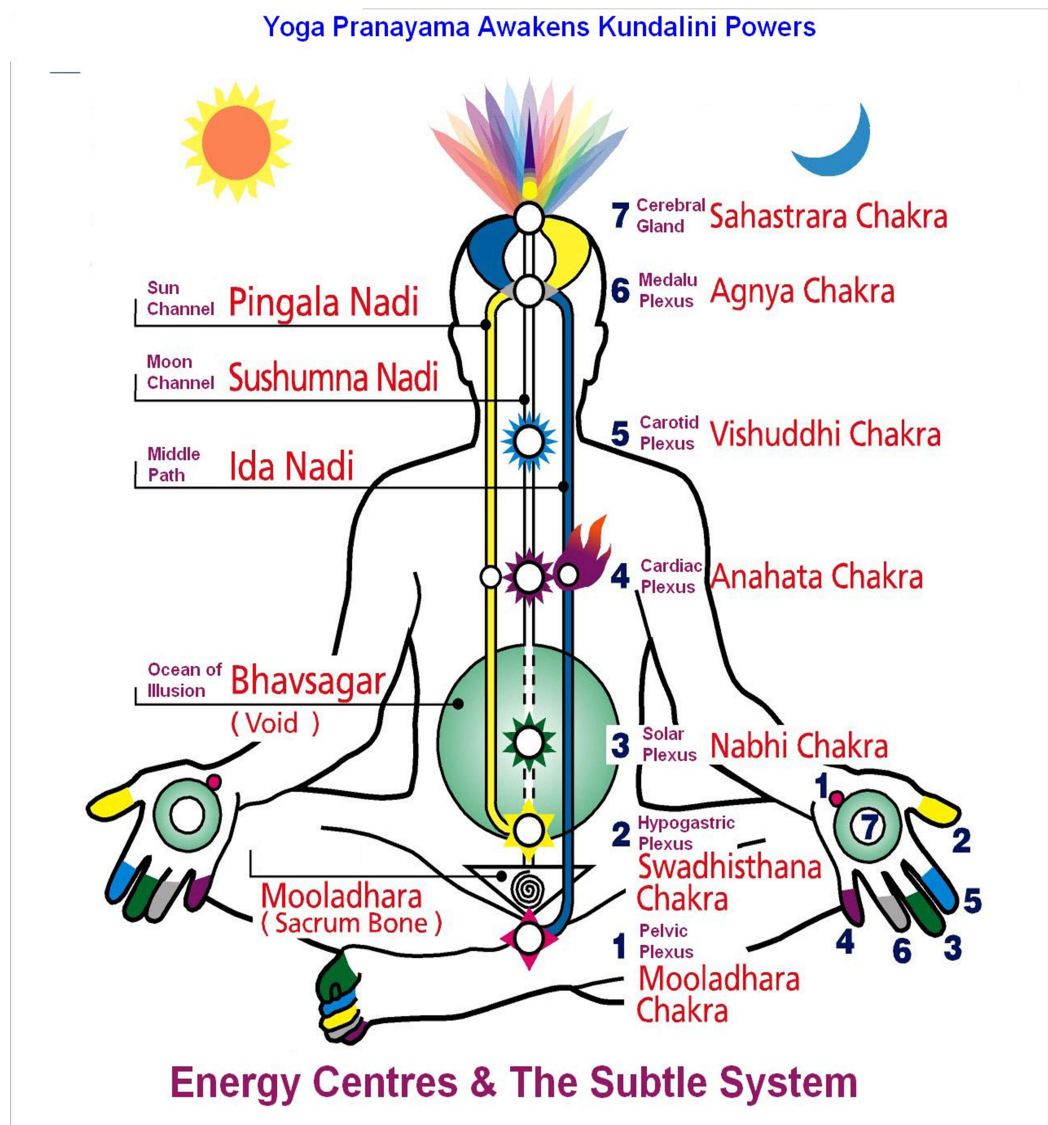
Appendix 3:

Incarnation According to Nimbārka



Appendix 4:

Diagram of *Kuṇḍalīni Cakra*



Source: <https://www.google.co.in/search?q=image+of+kundalini+chakra&espv=2&biw=1366&bih=613&tbm=isch&tbo=u&source=univ&sa=X&ved=0ahUKEwjO8dL7mKPPAhUFMj4KHaGHBSUQsAQIIg#imgsrc=nxSVtgpGteu0DM%3A>

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----- With Comm. of Rāmānuja. See Rāmānuja.

----- With Comm. of Madhva. See Madhva.

----- With Comm. of Nimbārka. See Nimbārka.

----- With Comm. of Vallabha. See Vallabha.

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Naciketas's Journey in *Kaṭhopanīṣad*: A Quest for Subtleness

-Smt. Bidisha Choudhury
Research Scholar

1. Introduction:

1.1. *Kaṭhopanīṣad* (KU) situated under the section of Black *Yajurveda* and revealed the story of Naciketas, reflecting the journey of entire Vedic structure in brief.

Veda including *Upanīṣad* starts the journey from the earthly matter, then comes heavenly happiness and finally it concludes with consciousness absolute *Brahman*. It is so, as *Samhitā* and *Brāhman*, the initial two parts of the *Vedas*, mainly deal with ritualistic norms of sacrifice that ensure the heaven. Again *Āraṇyaka* and *Upanīṣad* are those two parts that explore the knowledge of Consciousness indicating the way of salvation.

1.2. KU is a part of Black *Yajurveda*, which is famous for the household works, perceives the universe from a very earthly materialistic angle. Such as, *Pauraḍāśika-praśnaḥ*, *Piṭṛmedha-praśnaḥ*, *Agnicayana-praśnaḥ*¹ etc. There being associated of that *Veda*, KU presents a journey from earthly life, to heaven and then consciousness and finally to the eternal bliss.

¹ *Mūla-yajurveda Samhitā*: Comp. Daivarāta.

2. Story of Naciketas:

2.1. According to the story, once, Vājaśravasa performed a sacrifice called *Viśvajit Yāga*. According to the norms of this *yāga*, the *yajamāna*, i.e. sacrificer has to gift all materials belonging to him. Thus he gave away his whole property during his sacrifice. He had a son called Naciketas. A thought about the effectiveness of the sacrifice in which everything is given away, possessed him, as Naciketas noticed that the cows were gifted by his father became aged and less worthy to use. Again he also keened with the teaching of *Śruti* that, if one will gift any less used gift to the priest then he cannot be free from birth circle.

*pītodakā jagdhotṛṇā dugdhadohā nirindriyāḥ
anandā nāma te lokāstān sa gacchati tā dadat*²

[‘These (cows) who have drunk water and eaten who have been milked off, and are lame (feeble) in their loins!’]³

He asked to his father twice and thrice, “Dear father, to whom will you give away me?”, thus his father seized by anger replied, “I give you away to death.” Then when Naciketas came to Yama, the god of death had gone on a journey; but he stayed three nights without eating in his house. Then Death met him and asked, “Honour be to you O venerable Brāhmaṇa! Choose a gift.”- “Let me return alive to my father and let me acceptable to him as before I was!”

² KU, verse 1.1.3. pp. 4.

³ Eng. Trans. by Paul Deussen: *Sixty Upaniṣads of the Veda*. Vol. 1. P. 275.

*śāntasaṅkalpaḥ sūn
tvatprasūṣṭam māt
vṛṇell* - KU, verse 1

Yama asked, “Cho
knowledge of the f
the heaven.”

*sa tvamagniḥ sv
mahyam
vargalokā amṛtatv
1.13.*

Then Yama taught
satisfied to his dis
god of Death decl:
He also declared
proper knowledge

*tamavravīt prīya
tavaiva nāmnā b
KU, verse 1.16.*

[And (Death) gra
“Still besides ad
After your name,
Towards that, tak

Then Naciketas
metaphysical kno

⁴ Eng. Trans. by Pau

a sacrifice
yajamāna,
gave away
Naciketas. A
everything is
were gifted
so keened
gift to the

will you
you away
had gone
ise. Then
rāhmaṇa!
pletable to

*śāntasaṅkalpaḥ sūmanā syādbūtamanyurgoutamo māabhimutyol
tvatprasūṣṭam māabhibadet pratīta etat trayāṇām prathamam varam
vṛṇell - KU, verse 1.10.*

Yama asked, "Choose still another gift." Naciketas said, "Teach me the knowledge of the fire Agni and the pious act which leads one to achieve the heaven."

*sa tvamagniṁ svargyamadyeṣi mṛtyo prabruhi tvam śraddadhānāya
mahyam
vargalokā amṛtatvam bhajanta etadvitīyena vṛṇe vareṇall - KU, verse 1.13.*

Then Yama taught him the doctrine of Agni and its pious acts and being satisfied to his disciple he named the fire in the name of Naciketas. The god of Death declared that this particular fire will be called *Nāciketa-agni*. He also declared that if one would placed *Nāciketa agni* three times with proper knowledge and rituals he would get freedom from the birth circle.

*tamavravīt prīyamāṇo mahātmā varam tavehādya dadāmi bhūyaḥ
tavaiva nāmnā bhavitāyamagniḥ sṛṅkāṁ cemāmanekarūpām grhāṇall -
KU, verse 1.16.*

[And (Death) gratified, spoke to him words of high significance;
"Still besides addition, you will have a gift:
After your name, I name this fire
Towards that, take the interlaced chain of maxims.]"⁴

Then Naciketas asked his third and final gift- the teaching of spiritual and metaphysical knowledge (*ātmatattva*).

⁴ Eng. Trans. by Paul Deussen: *Sixty Upaniṣads of the Veda*. Vol. 1. P. 275.

*yeyam prete bicikitsā manuṣyeastītyeke nāyamastīti caikel
etad vidyāmanuṣiṣṭastvayāham varānāmeṣa varastṛtīyaḥ* || -KU, verse
1.20.

Yama in that stage examined his disciple with a galaxy of heavenly happiness of which one liked to get re birth in this materialistic world. Such as, a long life, full of wealth and prosperity and finally an assurance of enlargement of family tree with healthy grandsons.⁵ But Naciketas was desperate to cross over the heavenly bliss and get the knowledge of salvation. As he knew that all these materialistic wealth would be gone away one day, he insisted to know the metaphysical knowledge from the Yama only. According to his words, inspite of being mortal, this materialistic wealth failed to give a complete satisfaction. But it worked as the increasing elements of greed. So, the things which cannot give any complete satisfaction in mind would not be wished for Naciketas.

*na vittena tarpanīyo manuṣyo lapsyāmahe vittamadrākṣā cettvāl
jīviṣyāmo yāvadīṣiṣyasi tvaṃ varastu me varanīya sa eva* || - KU, 1.1.27.

Being convinced by Naciketas, Yama finally agreed to teach him the *ātmātattva*. In the end of this story *Kaṭhapaniṣad* showed that, after completing his teaching session Naciketas got salvation from re birth and so one can get the same.

⁵ KU, verse 1.1.23. and Verse 1.1.25. pp. 4.

3. Significant

3.1. The name "desire", "to live", from this root also "cikitvas", and "c power of knowir Naciketas itself. It can be found som the doubt and wis to know the unkn satisfaction of kn that, the name Na

4. Yama as

4.1. Here coul Brahmā, Indra, V as the teacher of whole knowledge death. Thus he c Such as, heaven, world and anothe

⁶ Vaman Shivram A

⁷ Vaman Shivram A

3. Significance of the name Naciketas:

3.1. The name Naciketas comes from root “*kit*” which means, “to desire”, “to live”, “to know” and “to doubt”.⁶ Again the verbs those come from this root also stand for the meaning “knowing”. They are, “*cikitvat*”, “*cikitvas*”, and “*cikitvit*”.⁷ Hence, it can be understood that the willing power of knowing the unknown is already hidden in the name of Naciketas itself. In the matter of asking three boons from Yama, there also can be found some resemblance with the etymology of his name. Where the doubt and wisdom of knowledge merge, there becomes an endless urge to know the unknown fact. Naciketas also did not stop till the end of his satisfaction of knowing *ātmatattva*. Thus, on the other hand, it can be said that, the name Naciketas itself reveals the whole story of KU.

4. Yama as the Teacher.

4.1. Here could arise a question that, besides all the deities along with Brahmā, Indra, Varuṇa etc. or Agni himself why *Upaniṣad* selects Yama as the teacher of *ātmatattva*. It could be so, because only he may have the whole knowledge about life and the state after life, as he is the god of death. Thus he could only be known enough those two paths after death. Such as, heaven, getting which one should come back again to the mortal world and another is salvation by which one can get liberation forever.

⁶ Vaman Shivram Apte: *The Practical Sanskrit-English Dictionary*, p. 356.

⁷ Vaman Shivram Apte: *The Practical Sanskrit-English Dictionary*, p. 434.

5. Quest for Subtleness.

5.1. Throughout the story of Naciketas KU depicted the steps of desire, namely, earthly, heavenly and spiritual. The first boon that Naciketas desired from Yama was to return to his father with full of acceptance and adoration. Indirectly he wanted very earthly life full of earthly emotion. Adoration, happiness, sorrow- all are the materialistic instincts of life and the keys of birth circle.

5.2. In the second boon Naciketas asked for the knowledge of Agni by which one can achieve heaven. It is a pious act which is to be performed accordingly as directed in the *Śruti* to get or achieve the heavenly bliss. In the words of Naciketas himself it is called “*svargyaṃ agniṃ*”.⁸ Śaṅkarācārya in his commentary explains the word “*svargyaṃ*” by “*svargāya hitaṃ svargasādhanaṃ*”⁹, indicating the fire which is clearly the means of heaven.

In fact, it was so called that, “Agni’s priesthood is the most salient feature of characteristics.”¹⁰ In this regard the knowledge of Agni was the most wished and adorable subject to be taught amongst the Vedic society. Thus, the boy Naciketas also wanted to know the knowledge of Agni that would be the way of heaven.

5.3. Naciketas’s last and final boon was to know the metaphysical knowledge (*ātmatattva*). The major *Upaniṣads*, the *śruti prasthāna* of

⁸ KU: Verse 1.1.13. pp. 4.

⁹ Śaṅkarācārya’s Commentary on KU, Verse 1.14.

¹⁰ Macdonell: *Vedic Mythology*, p. 97; also cf. *Rgveda*, 1.1.1.

Vedānta philosophy
Muṇḍaka Upaniṣa
2nd *Brahmasūtra*
originates from *B*
Śruti also says w
of eternality. In th
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Rather mind is
sensibilities like s
more subtle than
prime phenomenc
the *Ātman*, know
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than *Hiraṇyagar*.
greatest and subtl

indriyebh
manastu |
mahataḥ |
puruṣānnu

5.4. With thi
description on *āt*
no such detailed

¹¹ *Muṇḍakopaniṣad*

¹² KU, verse 1.3.10.

¹³ KU, verse 1.3.11.

Vedānta philosophy discuss on liberation or salvation time and again. *Muṇḍaka Upaniṣad* states “*brahma veda brahmaiva bhavati*”.¹¹ Again in 2nd *Brahmasūtra* “*janmādyasya jataḥ*” denotes that the whole Universe originates from *Brahman*, exists in *Brahman* and destroys in *Brahman*. *Śruti* also says what subtle most that is more precious about the question of eternity. In this regard, sense organs of a body and their sensibilities are most corpulent, as their effectiveness is most mortal or materialistic. Rather mind is subtle than this. Because it is internal, though its sensibilities like sorrow, happiness are materialistic. Again, intelligence is more subtle than mind, as it leads mind into a proper direction. Being a prime phenomenon of all the intelligence of the creatures of mortal world the *Ātman*, known as *Hiraṇyagarbha*, is thus most subtle or great. Again KU said, the effectiveness of *Ātman*, i.e. illusion (*māyā*), is more subtle than *Hiraṇyagarbha* and above all the Omnipotent or *Paramātmā* is greatest and subtle the most.

*indriyebhya parā hyarthā arthebhyasca param manah
manastu parā buddhīr buddherātmā mahān paraḥ*¹²
*mahataḥ paramavyaktāt puruṣaḥ paraḥ
puruṣānna param kiñcit sā parā gatiḥ*¹³

5.4. With this connection, it should be mentioned that, a detail description on *ātma vidyā* was described by Yama in the *Upaniṣad*, where no such detailed discourse was made on *agnividya*, which was Naciketas's

¹¹ *Muṇḍakopaniṣad*: verse. 3.2.9. p. 19.

¹² KU, verse 1.3.10. pp.4.

¹³ KU, verse 1.3.11. pp.4.

second boon. There is only mentioned that, Yama gave a detail description about the sacrificial norms of Agni, but there is no description of the teaching.

*pra te bravīmi tadu me nibodha
svargyamagniṁ naciketaḥ pajānanaḥ*¹⁴
*lokādimagniṁ tamuvāca tasmai
yā iṣṭakā yāvatīrvā yathā vā*¹⁵

6. Two boons: previous steps to *ātmavidyā*:

6.1. KU depicted the knowledge of *Brahman*. Being the *Upaniṣadic* text if KU has the final goal to explore the knowledge of Consciousness then a question may be raised about the necessity of narrating the story of Naciketas. It could be so, that there is a need for a living person to go to Yama and be taught about *ātmataṭṭva*. Still there could be a doubt that, if Naciketas succeeded to go alive to Yama, then why he did not asked for the third boon i.e. *brahmavidyā*, directly as he only wanted to know that.

6.2. From the philosophical point of view these three boons are not separated but very much interlinked. Apart from the journey for subtleness through the materialistic needs and heavenly happiness, these three boons represent the relation of *upakārya-upakāraka* i.e. the destination and its equipment¹⁶. In this connection it could be stated that the knowledge of

¹⁴ KU, verse 1.1.14. pp.4.

¹⁵ KU, verse 1.1.15. pp.4.

¹⁶ Cf. "*Bhāṣyavivṛti*" of Medhācatanya, "*Kṛṣṇayajurvedīya Kaṭhōpaniṣad*", pub. Vivekananda Math, pp. 49.

Consciousness is view, it is a general knowledge of *ātm* rituals mentioned : mention that giving a norm maintained *Upaniṣad* can be *ācāryadevo bhava* with full of acceptance. Hence, by praying potentiality by making

6.3. The second means of meditation the *Virāṭ Ātman prakaraṇaṁ ca*¹⁷ referred the means

*triṇāciketastribhiḥ
Brhmajajñāṇa dev*

(Possessing three
Doing three kinds

¹⁷ *Taittīrīya Upaniṣad*

¹⁸ *Kaṭhōpaniṣad*: "*Kṛ*
1.18. p. 76.

¹⁹ KU. Verse. 1.1.17.

Consciousness is *Upakārya* or destination. From the scriptural point of view, it is a general need to be potential enough (*adhikārin*) to achieve the knowledge of *ātmatattva*. And for this potentiality one should do the rituals mentioned in the scriptures accordingly. In this regard it is worth to mention that giving honour and praise to one's mother and father is strictly a norm maintained by the scriptures. In support of this statement *Taittīrīya Upaniṣad* can be quoted here, '*mātrdevo bhava, pitrdevo bhava, ācāryadevo bhava*'¹⁷. Thus, Naciketas's first boon to return to his father with full of acceptance and adoration was the step to honour his father. Hence, by praying this first boon Naciketas covered up the first stage of potentiality by maintaining the duties ascribed by the scriptures.

6.3. The second and fourth boons that were gifted by Yama were the means of meditation. According to Śaṅkarācārya, here Agni is referred as the *Virāṭ Ātman* in KU.- '*idānīmagnivijñānacayaṇaphalamūpasāṇhati prakaraṇaṇ cal*'¹⁸ Again in the dialogue of Yama the word "*nicāya*" referred the meaning of meditation.-

triṇāciketastribhiretya sandhiṇ trikarmakṛttarati janmamṛtyūl
*Brhmajajñāṇ devamīdyaṇ viditvā nicāyyemāṇ śāntimatyantametill*¹⁹

(Possessing three-Nāciketa-fires, possessing three bonds,
 Doing three kinds of works what Brāhman creates,

¹⁷ *Taittīrīya Upaniṣad*: verse. 1.10.12. p. 24.

¹⁸ *Kaṭhōpaniṣad*: "*Kṛṣṇayajurvedīya Kaṭhōpaniṣad*", Comm. by Śaṅkarācārya. Verse: 1.18. p. 76.

¹⁹ KU. Verse. 1.1.17. Pp.4.

Laying or arranging (the fire), one enters into serenity for ever.”)²⁰

The *Upāsanā* or meditation is explored here as the means of salvation; the *Upaniṣad* asked to meditate the fire as the form of *Virāṭ*. Here we can recall the dialogue of Yājñavalkya and Maitreyī of *Bṛhadāraṇyaka Upaniṣad*²¹ where *nididhyāsana* is mentioned for salvation after doing *śravaṇa* and *maṇana*. Therefore, after being potential to achieve the knowledge of *ātmātattva*, Naciketas was prescribed to meditate on Him in the name of Agni.

In this regard the third boon of Naciketas could be considered as the effect of these two boons, i.e. to know the *ātmātattva* and get the liberation. The philosophy of *Advaita Vedānta* emphasises on the true knowledge of Consciousness absolute Brahman to get the salvation. Again this knowledge gives one the intensive thought on the unity of Supreme Self and individual self. Thus the method of *Upāsanā* as prescribed by Yama that to meditate Agni knowing himself as the *Virāṭ agni*²², is the message of the *Upaniṣad* about the non- dualism of *Brahmatattva*. With this connection the *Upaniṣad* elucidates that one who meditates Agni in this process would be free from the life-death circle and could eradicate the materialistic emotions like anger, jealous or any unrighteous acts. The

²⁰ Eng. Trans. by Paul Deussen: *Sixty Upaniṣads of the Veda*. Vol. 1. P. 278.

²¹ *Bṛhadāraṇyaka Upaniṣad*: “*ātmā vā are droṣṭavyo śrotavyo mantavyo nididhyāsitavyo maitreyyātmani khalvare dṛṣṭe śrute mate vijñāta idaṃ viditam*”, verse. 4.5.6. p. 120.

²² KU. Verse. 1.1.17. Pp. 4.

story also reveals after accomplishin

7. Conclusion

7.1. KU was n
Brahman in an eas
particular text w
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teaching of this U

*uttiṣṭhata
kṣurasya c
durgam pe*

It is the utterance
self centeredness.
to wake up. Beca
Brahman one can
also said that, o
universe. –

*‘tasmāt
pratyagāi*

7.2. To establ
portrayed a chari

²³ KU. verse. 1. 3. 14

²⁴ Śaṅkarācārya: Coi

story also reveals the same when Naciketas got salvation in his third boon after accomplishing these two steps.

7. Conclusion.

7.1. KU was narrated to the disciple to teach the spiritual knowledge of *Brahman* in an easily acceptable way. So in the name of a story telling this particular text was more conscious about the narration of the goal of salvation that can be achieved through this *ātmanvidyā*. The gist of all teaching of this *Upaniṣad* was depicted in a particular verse.-

*uttiṣṭhata jagrata prāpya varān nibodhata
kṣurasya dhārā niśitā duratyayā
durgam pathastat kavayo vadantill*²³

It is the utterance to all mankind to negate the materialistic minorities and self centeredness. The seer perhaps called it “*nidrā*” from which he called to wake up. Because, without perceive the earthly matter as the illusion of *Brahman* one cannot achieve him. In the commentary of KU Śaṅkarācārya also said that, one who is more subtle he is more extending over the universe. —

*‘tasmāt avyaktyāt paraḥ sūkṣmatarah sarvakāraṇakāraṇatvāt
pratyagātmavācca mahānśca, ataeva puruṣaḥ sarvapūraṇāt.’*²⁴

7.2. To establish this fact, that which is more subtle that is greater, KU portrayed a chariot where the body is the chariot. *Ātman* or consciousness

²³ KU. verse. 1. 3. 14. Pp.4.

²⁴ Śaṅkarācārya: Commentary on KU, verse 1.3.11.

is the rider of that chariot, intelligence is its driver and mind is the bridle. Again the external organs i.e. eyes, ears, nose, tongue and skin are the horses tied up with the bridle of this chariot.²⁵ Here being the external organs ears etc. are depended on mind, whereas mind is depended on the intelligence. Again intelligence is directed by consciousness which is subtle most and thus can cover the whole universe. So, he only can give the chariot a proper direction. On the second thought, consciousness is the master mind of all doing things of the body internally and externally.

*ātmānaṁ rathinaṁ viddhi śarīraṁ rathameva ca
buddhiṁ tu sārathin viddhi manaḥ pragrahameva ca*²⁶

7.3. Neo-Vedānta philosopher Swami Vivekananda interpreted this saying as the call of universe to make one feel to be a part of a whole mankind in this universe. So that, one could see himself beyond the self and larger than life. It is so worthy in our present age too. If one can overcome his personal sorrows then only he could find a way to be a part of a larger mankind as well as the universe and fulfil his journey towards the quest for subtleness.

²⁵ KU. verse 1.3.3. and 1.3.4.

²⁶ KU. Verse. 1.3.3. pp. 4.

* Quotations of all *Upaniṣads* are quoted from *Upaniṣad-saṁgrahaḥ*, Ed. J.L. Shastri, pub. MLBD. cf. Bibliography.

All English translation of *Upaniṣadic* texts are taken from the text *Sixty Upaniṣads of the Vedas* of Paul Deussen, pub. MLBD. cf. Bibliography.

List of Abbrevi

Beng.- Bengali

Ed.- Editor

ed.- Edition

KU- Kaṭhapaniṣad

MLBD- Motilal B

Rpt.- Reprint

Trans.- Translatio

Vol.- Volume

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1. Introduction

1.1. Sitaramada: the field of *Vedā*. 1892, Omkaranath Hooghly of West Bengal. Catopadhyaya and Prabodha Chandra. of him was that h of the ‘*harināma*

1.2. The doctrine of *vāda*. Like all *V* of the *Upaniṣads* being included to philosophy through

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RĀMA-PŪRVA- TĀPANĪYA UPANIṢAD : EPIC AND PHILOSOPHY

BIDISHA CHOUDHURY

1. Introduction.

1.1. Upaniṣadic literature occupies an enormous significance in the philosophical systems and religious belief of India. According to the tradition *Upaniṣad* can be classified into two groups namely, major or primary *Upaniṣad* and minor *Upaniṣad*. Major *Upaniṣads* are those, which have the commentaries of Śaṃkarācārya. Now regardless it can be implied that, the *Upaniṣad* texts other than these 'major *Upaniṣads*' are 'minor'. Again, these

minor *Upaniṣads* can be classified into five groups. They are- *Vedānta Upaniṣad*, *Yoga Upaniṣad*, *Samnyāsa Upaniṣad*, *Śaiva Upaniṣad* and *Vaiṣṇava Upaniṣad*. In this connection, it is also worth to mention that, these categorised *Upaniṣads* are not always directly associated to the *Vedas*.

2. Generally, it can be said that, *Vaiṣṇava Upaniṣads* are those who deal with the worship of *Viṣṇu*. The focal area of this *Rāma-tāpanīya Upaniṣad* (RTU) falls under the category of *Vaiṣṇava Upaniṣads*. It has two parts. Namely *Rāma-pūrva- tāpanīya Upaniṣad* (RPTU) and *Rāma-uttara-tapanīya Upaniṣad* (RUTU). This paper would like to focus on the *Rāma-pūrva-tāpanīya Upaniṣad* (RPTU). The thrust area of the paper is to indicate the significance of RPTU in the *Upaniṣadic* literature as well as in *Vaiṣṇavism*. The relationship with the epic story of *Vālmiki's Rāmāyaṇa* would also be in discussion since the characters of this *Upaniṣad* are same.

2. General Information of RTU.

2.1. RTU belongs to the *Atharva-veda*. It has two parts. RPTU consists of 100 verses, divided into 10 *khaṇḍas* which are again named as *Upaniṣad*". The second one RUTU has 9 verses in a single portion. *Muktikopaniṣad* produces a list of 108 *Upaniṣads* (both major and minor), where also RTU situated under the section of *Atharva-veda*. The Descriptive catalogues of Asiatic Society mentioned about this *Upaniṣad* with their commentaries. According to the catalogues *Rāma-tāpanīya Upaniṣad* is a theological treaties in two parts. The first one was written in hymns and the second one was composed in the prose form. Both parts established the divinity of *Rāmacandra*. Regarding the commentary of this *Upaniṣad*, it was found that *Ānanda Vana* had authored the commentary entitled *Ānandanidhi*. There is also another manuscript written by the same author entitled *Rāmakāśikā*. An enlarged edition of the commentary *Ānandanidhi* has been found on this *Upaniṣad* dated Śaka 1667. There we find some other names of the commentators of RTU. They are listed below.-

- a. *Upaniṣad-brahmendra* (1750- 1850 AD) - *Rāmatāpanīvivaraṇa*
- b. *Nageśvarasūri*- *Rāmatāpanīvṛtti*
- c. *Nārāyaṇāśrāmi*- *Rāmatāpanīdīpikā*,
- d. *Bhaṭṭa Mudgalasūri*- *Rāmottara-tāpanī-vyākhyā*
- e. *Rāmayati*- *Payonīkā*
- f. *Viśveśvara*-*Rāmatāpanīpūrvakhaṇḍavyākhyā*
- g. *Sureśvarāśrāmi*- *Rāmacandrojyotsnā*

Again one more name of commentary could be found entitled *Rāmatāpani*

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3. Incarnation of Viṣṇu as Rāma: A brief Survey.

3.1. According to *Purāṇa*, Viṣṇu had ten incarnations. They are- *Matsya*, *Kūrma*, *Varāha*, *Nṛsiṃha*, *Vāmana*, *Paraśurāma*, *Rāma*, *Kṛṣṇabalarāma*, *Buddha* and *Kalki*.

The incarnation of Rāma is most important and popular object of worship. The great epic in Indian literature *Rāmāyaṇa* enshrined the legends of Rāma and his bravery and sacrifice. The epic praised Rāma as the incarnation of Viṣṇu and considered it as the eternal Brahman. Though Rāma *avatāra* was not found in the Gupta era, still Kālidāsa had referred it in his *Raghuvaṃśa*, *rāmābhidhāna harirityuvāca*. Again according to *Buddha Jātakas* Buddha was incarnated as Rāma. They considered Rāma as Bodhisattva. The Jains also had described the story of Rāma in their own way and equated Rāma to their great divinity. The concept of Viṣṇu as Rāma was specially dealt in three *Upaniṣads*, namely, *Rāma-pūrva-tāpanīya Upaniṣad*, *Rāma-uttara-tāpanīya Upaniṣad* and *Rāmarahasya Upaniṣad*.

4. Concept of Rāma in *Rāma-tāpanīya Upaniṣad*.

4.1. First six verses of *Rāma-pūrva-tāpanīya Upaniṣad* are contained the etymologies of Rāma. In those etymologies the first verse addressed Rāma as the great Viṣṇu.

Again the *Upaniṣad* narrated that, as the *yogins* delighted (*ra-mante*) in him thus he was called Rāma. Again he was mentioned as the *Brahman* himself in such name because the name denoted the means of eternal bliss and spirituality.

There Rāma is described as the *rūpakalpanā of Brahman*. The text delivered that Rāma being secondless (*advitiya*) without body and parts and being all spiritual (*cinmaya*) appeared as the multiform. Thus he was treated as Brahman to serve the purpose of worship (*rūpakalpanā*).

After a poetic start in this way, this *Upaniṣad* directly jump onto the theory of incarnation by portraying Rāma as an incarnation of Brahman. Here Brahman is portrayed as the king as the deities use to see him in the form of King Rāma.

śaktisenākalpanā ca brahmany evaṃ hi pañcadhā /
kalpitasya śarīrasya tasya senādikalpanā //

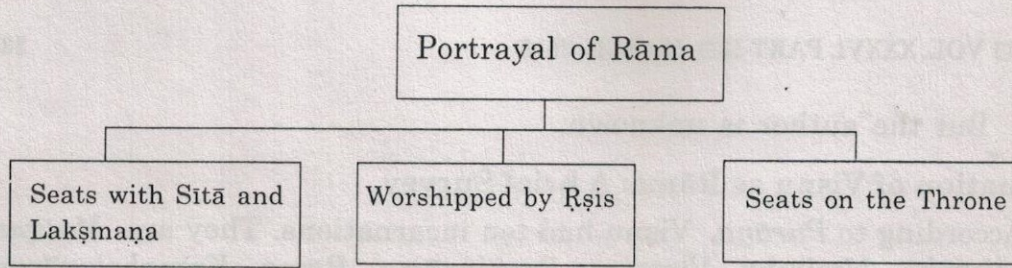
“One similarly assigns to Rāma’s body,
Accepted as the Brahman itself,

An army, as also the four other
Attributed to sovereign."

Here *pañcadhā* refers five basic elements which form a kingship. They are- ministers, territory, fortresses, treasure and the army.

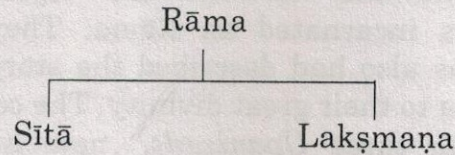
5. Portrayal of Rāma.

There could be found three types of portrayal of Rāma.



5.1. Seats with Sitā and Lakṣmaṇa.

Here the *Upaniṣad* made another diagram, where Sitā be seated on Rāma's lap embracing him as the divine *Prakṛti* on the left side of Rāma and Lakṣmaṇa stood on the right side of him with a bow in hand. Three of them made a perfect shape of triangle.



5.2. Worshipped by Ṛṣis.

Here was given the family name of Rāma and mentioned him as the killer of the demon Rāvaṇa. But he was mentioned as ten headed ("*dāśasyāntakarupine*"). Rāma was pictured here as he seated under the wish-tree (*kalpataru*). He was prised by Gods for the grant of protection and prosperity.

5.3. Portrayal of sitting on the throne.

Portrayal of *Rāma*, as he sits on the throne after accomplishing his heroic deeds is depicted.-

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Raghu's scion with two arms,
Wielding a bow, glad at heart,
Adorned with every ornament,
With the instructive posture of the right hand,
Announcing power with the left hand,
Distributing instruction with pleasure,
Wholly spiritual, the highest God."

In this picture the other characters of *Rāmayaṇa* like *Sitā*, *Hanumāna*, *Bharata*, *Śatrughna*, even *Jāmbuvāna*, *Aṅgada* are also present. In this regard it is worth to mention that in some verses a brief illustration of *Rāmayaṇa* is given (in 4th, 5th and 6th chapters), though the detail picture of the story is missing.

6. Mantra and its Significance.

6.1. RPTU introduced a *mantra* (formula) to praise Rāma which carries a mystical significance. The *Upaniṣad* defined that the *mantra* rescues him who mouse over the earthy pain for which he sacrifices and works. Therefore, it is called *mantra*. This is the formula called "*rāmaṃ rāmāya namaḥ*".

6.2. The formula denoted the glorification of Rāma and also indicated the requirement to utter this *mantra*. The *Upaniṣad* also prescribed the way to conceive the formula in the body and mind. Hence it advised to draw a diagram. It is a figure of two joint triangles with *Om* written whole in a hexagon figure where all the major characters of *Rāmayaṇa* supposed to be standing surrounding Rāma. It was said to write Rāma and Māyā on the sides of the triangles and "anger" between the vertices of the triangle. Again it was directed to write the vowels on the filaments and eight consonants on the petals of that diagram and finally on them one has to write the syllables of "Garland- formula" (*mala- mantra*) having the numbers of six weaves. They are— hunger, thirst, grief, infatuation, old age and death. The *Upaniṣad* also referred to that one could wear this diagram on his head, heart, hair-tuft, armour, eyes and weapons. *Tapanam* suggests burning, pain suffering or ascetic-self -suffering. Eventually, *Tāpanīya Upaniṣads* have some secrecy and mystic rituals to make it unreachable to all. In this regard, it can be said that *Rāma tāpanīya Upaniṣad* maintained the same like *Nṛsiṃha-tāpanīya Upaniṣad*, *Gopāla-tāpanīya Upaniṣad* etc.

7. Connection with Vālmiki's Rāmayaṇa.

7.1. It is not a replica of *Rāmāyaṇa*. But it included a brief sketch of the main story where the rescue of *Sitā* is main focal point. Therefore, it excluded '*Ādikāṇḍa*', '*Aranyakāṇḍa*' and '*Uttarakāṇḍa*'. In fact the name of Rāvaṇa

was also referred as *daśasya* (ten headed) at the time of brief mention of the story of battle field. Very brief description of *Rāmāyaṇa* is presented here not to recite the story of *Rāmāyaṇa*, rather it praised or worshipped *Rāmacandra* as a brave king as well as a god. Basically the aim of the *Upaniṣad* is to explore the Indian philosophy. And to serve the purpose, the *Upaniṣad* cleverly selected a story which is very well known to the mass. And that is nothing but *Vālmiki's Rāmāyaṇa*. Therefore, the plot of the *Rāmāyaṇa*, especially rescue of *Sitā* and depiction of *Rāma* as king on the throne of *Ayoddhā* construct the outer structure of *Upaniṣad*, where the soul of it can be found only through the philosophical approaches along with the motivation of *tantra*.

8. Association with Indian Philosophy.

8.1. Though *Vaiṣṇava Upaniṣads* are chiefly belonging to the minor *Upaniṣad* category, the implication of *Advaita* philosophy on *Vaiṣṇava Upaniṣads* can be traced and an amalgamation of *Yoga*, *Sāṃkhya* and *Tantra* can be noticed here. More or less all Indian philosophies focus on nothing but the ultimate goal, the liberation.

The major *Upaniṣads*, the *śruti-prasthāna* of *Advaita Vedānta* philosophy discuss on liberation or salvation time and again. *Vaiṣṇava Upaniṣads* emphasize on the meditation on *Om* sound and prescribe to practice meditation with the formula *Om! namo Nārāyaṇāya*.

8.2. This very text also illustrated the same philosophical approach besides the establishment of the incarnated form of *Viṣṇu*. The formula-king "*rāmaṃ rāmāya namaḥ*" denotes the whole world as it contains the *Prakṛti* (*Sitā*)- "*sa sitājneyā mulaprakṛti* and *Puruṣa Rāma*. Again "*rāmāya namaḥ*" signified the highest thought of *Vedānta* that declared the identity of individual and the highest soul.

"*jīvavāci namo nāma cātmā gīyate /
tadātmikā yā caturthi tathā cāyeti gīyate //*"

"The word *namas* here means *Jīva*,

The word *Rāma* means the *Ātman*;

But the dative in-*āya*

Aims at the consubstantiality of the two."

8.3. The ending style of every *mantra* with "*hum phaṭ svāhā*" demanded the assimilation of *tantra* culture. Perhaps it could be a signature of a syncretic attitude of religious teachers of that period.

Rāma-pūrva-tapanīya Upaniṣad portrayed four 'āvaraṇa' to perform the

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worship of Rāma in the *tāntric* form.

In the first 'āvaraṇa' Rāma would have to be surrounded by Śatrughna, Bharata and Hanumāna in a triangular shape.

In the second 'āvaraṇa' one should have to place Sugrīva in front of Bharata and Bibhīṣaṇa in front of Śatrughna. And at the end of all there should be placed Lakṣmaṇa. In this way a hexagon should be drawn by placing Rāmacandra in centre.

In the third 'āvaraṇa' the names of sixteen characters of *Rāmayaṇa* could be found. They are—

Hanumna, Sugrīva, Bharata, Bibhīṣaṇa, Lakṣmaṇa, Aṅgada, Arivimardant Jambuvana, Dhṛṣṭi, Jayanta, Vijaya, Surāṣṭra, Rāṣṭravārāhana, Akopa, Dharmapala and Sumantra.

The *Upaniṣad* said that the fourth 'āvaraṇa' should be covered ten sides of the universe.

9. Conclusion.

9.1. *Rāma-pūrva- tāpanīya Upaniṣad* is regardless falls under the category of minor *Upaniṣad*. As it is generally stated that minor *Upaniṣad* are not directly attached to the *Vedas*, so there was the chances of this *Upaniṣad* to be a younger one in its age and indirectly attached, any Vedic literature.

But this very text was considered to be sectioned under the *Atharva Veda* and enlisted in 108 numbers of *Upaniṣads* according to the *Muktikopaniṣad*. The *Ramottarotāpanīya Upaniṣad* consists mostly of passages taken from earlier *Upaniṣads* especially *Nṛsiṃha tāpanīya Upaniṣad*. Thus it can be assumed that this particular *Upaniṣad* may belong to the later date. Again this very text took some of the names of major characters of *Rāmayaṇa* but the story of Daśaratha, *Ayoddhā* or battle with Rāvaṇa could not be found here. Hence it could be assumed that this *Upaniṣad* was very much concerned to establish Rāma as the incarnated form of Viṣṇu to worship him in this form. In this regard, it can be said that it is worth full in the tradition of secret worshipping cult through *tapanam*. But it does not carry any epic value, though the characters are same. Again, the *Upaniṣad* shows an amalgamation of different philosophical thoughts like *Vedānta*, *Tantra*, *Sāṃkhya*, and *Yoga*.

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DIFFERENT FORMS OF ŚĀLĀ / ŚĀLA AS REVEALED IN SAMARĀṆGAṆA-SŪTRADHĀRA

SUDIPTA KARMAKAR

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Countering the Stress in Children

Gārūḍa Upaniṣad: Mythology and Philosophy

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Gāruḍa Upaniṣad: Mythology and Philosophy

– Bidisha Choudhury

1. Introduction

1.1. Upaniṣadic literature occupies an enormous significance in the philosophical systems and religious belief of India. Traditionally *Upaniṣad* can be classified in two groups namely, major or primary *Upaniṣad* and minor *Upaniṣad*. Major *Upaniṣads* are those, which have the commentaries of Śaṃkarācārya. Though the number of *Upaniṣads* along with his commentaries is in doubt, whether they are ten, eleven or thirteen, but this can be stated that at least ten amongst all *Upaniṣads* are undoubtedly commented by Śaṃkarācārya and they can be treated as major *Upaniṣads*. Now it can be implied that, the *Upaniṣad* texts other than these ten 'major *Upaniṣads*' are obviously 'minor'. Again, these minor *Upaniṣads* can be classified into five groups. They are- *Vedānta Upaniṣad*, *Yoga Upaniṣad*, *Samnyāsa Upaniṣad*, *Śaiva Upaniṣad* and *Vaiṣṇava Upaniṣad*¹. In this connection, it is also worth to mention that, these categorised *Upaniṣads* are not directly associated to the *Vedas*.

1.2. Generally, it can be said that, *Vaiṣṇava Upaniṣads* are those who deal with the worship of Viṣṇu. *Gāruḍa Upaniṣad* (GU) falls under the category of *Vaiṣṇava Upaniṣads*. The thrust area of the paper would chiefly proclaim the significance of *Gāruḍa Upaniṣad* in the *Upaniṣad* literature as well as in Vaiṣṇavism. In this regard, significance of incarnation of Viṣṇu, philosophical thoughts, mythological stories, zoological aspects of this very text etc. would also be in discussion.

2. General Information of *Gāruḍa Upaniṣad*

2.1. According to *New Catalogous Catalogorum*, Vol.5, GU is a particular text relating to *mantras* against snakes-poison. It has two

recensions, namely, Northern and Southern recension². Northern recension is shorter in text than the Southern and Nārāyaṇa commented on it. The commentators Appaya-dikṣita and *Upaniṣad* Brahma-yogin commented the Southern recension of this *Upaniṣad*. Thus, it can be assumed that the age of this particular text is before 1350 A.D., as the time of Nārāyaṇa is before 1350 A.D. and *Upaniṣad* Brahma-yogin was alive in 1750-1850 A.D. Again, two more names of commentators Gaṅgācaraṇadāsa and Mukuṇḍa could be found in two unspecified manuscripts distinguished in 1916 and 1921.

2.2. *Muktikopaniṣad* stated that amongst 108 *Upaniṣad* this GU belongs to the section of *Atharva Veda*³. Its Ṛṣi is Brahmā, metre *Gāyatrī* and deity is Mahāgaruḍa. It has 10 verses. The 10th verse consists of *Garuḍa mantra*, which again has 14 sections or styles to praise Lord Garuḍa. According to the text, this *mantra* had been traditionally narrated by Brahmā to Nārada, Nārada to Bṛhatsena, Bṛhatsena to Indra, Indra to Bhāradvāja, Bhāradvāja to his pupils who desired to preserve their lives⁴. The text mainly conveys the worship of Garuḍa. According to Hindu mythology, Garuḍa is mostly known as the mount of Lord Viṣṇu, but in this particular text, he is treated as an incarnated form of Viṣṇu.

3. Significance of Incarnation

3.1. Incarnation is nothing but an appearance of God embodying human flesh and body or sometimes jointly animal and human head and body. It is a gesture with particular purpose to serve mankind or sometimes have to take this disguise forcibly. The *Bhagavad-gītā* explains the theory of incarnation that, the god-head incarnates himself with a purpose to destroy wicked and protect the righteous⁵.

Again, incarnation is related to the idea of divine manifestation in various aspects of human life and the natural world. The doctrine of incarnation sometimes is claimed as the partial solution to the problem of theological meaning of God. Thus it can be assumed that the incarnated forms of Viṣṇu were dealt with this same philosophical aspect.

3.2. In this regard it is worth to mention that, Generally incarnation can be divided into two categories. They are-

1. Full Incarnation
2. Partial Incarnation

Śatapatha Brāhma incarnation of *Matsya*, i protect it. But the *Vaiṣṇa* not *Brahmā*⁶. According part of the god's energy. as powerful as the origi between the god *Viṣṇu* incarnation. It can be de

The basic theory of i any great calamity threate world, Viṣṇu came on e evils. According to *Purāṇ*, *Kūrma*, *Varāha*, *N* *Kṛṣṇabalarāma*, *Buddh* *Sanātana*, *Nārāyaṇa*, *Manu*putra and other Gc

4. Mythology and Hist

4.1. Garuḍa was evo deified mount of Viṣṇu. I which he devours. Garuḍ his body like a man is ca Viṣṇu⁸. According to *Pu* *Rgveda* signified the deity

4.2. In Hindu religio (*vāhana*) of the Lord Viṣ of a strong man with a wh crown on his head. This a to block out the sun⁹. In Tārakṣa and Gurutmān. B the early stage. He conti of *Atharva Veda* (4.6.3 *gurutmān*). The bird enj Vedic time.

4.3. The association manifold. His personali

Tulsī Prajñā - A Peer Reviewed.

n². Northern recension commented on it. The e-yogin commented the e assumed that the age of Nārāyaṇa is before 1750-1850 A.D. Again, a and Mukuṇḍa could ed in 1916 and 1921.

8 *Upaniṣad* this GU rahmā, metre *Gāyatrī* rse consists of *Gāruḍa* praise Lord *Gāruḍa*. ly narrated by Brahmā, Indra to Bhāradvāja, lives⁴. The text mainly mythology, *Garuḍa* is s particular text, he is

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Śatapatha Brāhmaṇa and *Taittirīya Samhitā* said that, Brahmā took incarnation of *Matsya*, *Kūrma* and *Barāha* to cosmos the universe and to protect it. But the Vaiṣṇavists stated that Viṣṇu took these three incarnations, not Brahmā⁶. According to *Bhagavad-gītā*, the *Avatāras* are sprung from a part of the god's energy. With this fact, it can be considered that they are not as powerful as the original one. Hence, there must be some differences between the god *Viṣṇu* and his incarnates. Thus they are called partial incarnation. It can be defined in Rāmānuja's word that, *Līlāvatāras*⁷.

The basic theory of incarnation of *Vaiṣṇava* religion seems as whenever any great calamity threatened the life of deities and men or any evil shook the world, Viṣṇu came on earth in some form of animal or man to destroy the evils. According to *Purāṇa*, Viṣṇu had ten full incarnations, they are- *Matsya*, *Kūrma*, *Varāha*, *Nṛsiṃha*, *Vāmana*, *Paraśurāma*, *Rāma*, *Kṛṣṇabalarāma*, *Buddha* and *Kalki*. In this regard, *Sanaka*, *Sananda*, *Sanātana*, *Nārāyaṇa*, *Yajña*, *Prthu*, *Mohinī*, *Garuḍa*, *Ṛṣi*, *Manu*, *Manuputra* and other Gods are also the partial incarnation of Lord Viṣṇu.

4. Mythology and History of *Garuḍa*

4.1. *Garuḍa* was evolved into a bird-like human hybrid that became the deified mount of Viṣṇu. He is also a chief adversary of snake-like demons, which he devours. *Garuḍa* with the head and wings of eagle with the rest of his body like a man is called the king of birds and also the carrier of Lord Viṣṇu⁸. According to *Purāṇa*, this is the partial incarnation of Lord Viṣṇu. *Rgveda* signified the deity as the sun-god, "*divyaḥ saḥ suparṇaḥ garutmān*".

4.2. In Hindu religion, *Garuḍa* is a Hindu divinity, usually the mount (*vāhana*) of the Lord Viṣṇu. *Garuḍa* is depicted as having the golden body of a strong man with a white face, red wings, and an eagle's beak and with a crown on his head. This ancient deity was said to be massive, large enough to block out the sun⁹. In Vedic literature *Garuḍa* was known as *Suparṇa*, *Tārakṣa* and *Gurutmān*. But there was no trace of his carrier image of Viṣṇu in the early stage. He continued to enjoy that exalted position during the period of *Atharva Veda* (4.6.3), as references suggested like, "*sa suparṇo gurutmān*". The bird enjoyed the position of celestial bird during the post Vedic time.

4.3. The association of *Garuḍa* with Viṣṇu added to his popularity manifold. His personality was developed in the epics. Although in the

Rāmāyaṇa of Vālmīki, his performance was limited to his freeing Rāma and Lakṣmaṇa from the serpent bondage. But in the said text, the fact of being the vehicle of Viṣṇu had been quite well established. In the *Āraṇyaka Kāṇḍa* of this epic, Jātāyū informed Rāma about his ancestors, mentioning *Garuḍa* to be among his forefathers. But the most celebrated performance of *Garuḍa* in the *Vālmīki Rāmāyaṇa* had been the freeing of Rāma and Lakṣmaṇa from the serpents fetters.

“*tata suparṇaḥ kākusthou sprṣtvā pratyabhinandya ca vimamarśa ca pāṇibhyāṁ mukhe candrasama prabhe*”¹⁰

4.4. The story of *Garuḍa*’s birth and deeds is told in the first book of the great epic *Mahābhārata*. According to the *Ādi Parvan* of the epic, when *Garuḍa* first burst forth from his egg, he appeared as a raging inferno equal to the cosmic conflagration that consumes the world at the end of every age. The frightened gods begged him for mercy. *Garuḍa*, hearing their plea, reduced himself in size and energy. However, the *Udyog Parvan* of the *Mahābhārata* contained a story according to which, Viṣṇu established his superiority over *Garuḍa*. *Garuḍa* continued to appear in the *Upaniṣads*, as for example, in *Kṛṣṇa Upaniṣad*, *Garuḍa* had been equated as a banyan tree. In the *Maitrāyaṇī Samhitā*, *Suparṇa* had been identified as *Vāk* (speech). The *Vedas* provided the earliest reference of *Garuḍa*, though by the name of *Śyena*, where this mighty bird was said to have brought nectar to earth from heaven. In the same way the story dwelled in *Taittirīya Samhitā* is that, *Kadrū* desired *Suparṇa* to procure *Amṛta* as a price of the freedom for his mother. The feat was accomplished by *Garuḍa*, the son of *Vinatā*, though the serpents could not consume the nectar so bought by *Garuḍa*¹¹.

The *Purāṇas* were more vocal about the personality and performance of *Garuḍa*. Such as, *Devī Bhāgavata Purāṇa*, *Garuḍa Purāṇa*, *Matsya Purāṇa*, *Viṣṇu Purāṇa*, *Brahmavaivarta Purāṇa*, *Varāha Purāṇa* and several other *Purāṇic* texts mentioned *Garuḍa* in many ways. According to *Bhāgavata Purāṇa*, the *Pārijāta* Tree was brought by *Kṛṣṇa* mounted over *Garuḍa* and planted in the places of lord at *Dvārakā*. The *Brahma Purāṇa* described both *Aruna* and *Garuḍa* as the two sons of *Vinatā*.

4.5. However, *Garuḍa* appeared over the Indian religious horizon at quite an early stage, but his distinct iconographical features were developed at latter stage. With the development of *Vaiṣṇavism* in the country, *Garuḍa* as

the mount of lord Viṣṇu god onto himself or an *ir* and *Andhra* or *Mathurā* feature of this deity rem the intermediate stage in defined iconographical period¹².

5. Appearance of *Gari*

5.1. *Viṣṇudharmott* to the iconography of *G* should have the colour o to resemble those of a k should have four arms ai lustre¹⁴. Umbrella shou other; the other two arn flabby belly¹⁵.

5.2. In the *Kūṣāṇa* a form, sometimes with a over the human body. combination of the featu images of *Nṛsiṁha*, *Var* forms of appearance of tl and art. *Purāṇas* like *Vi* *Garuḍa* when he is sculp the image is associated v nectar pot and the umbre *Viṣṇu*, riding astride the :

6. Appearance of *Garu*

6.1. In this particul carrier of god Viṣṇu, “*mama*”¹⁶. Still here *Garu* He is described here orn *Ananta*, *Vāṣuki* and *Tak*:

“*ananto vāmakāṭai takṣakāḥ kaṭisūtrai*

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ed to his freeing Rāma and
aid text, the fact of being
d. In the *Āraṇyaka Kāṇḍa*
stors, mentioning *Garuḍa*
d performance of *Garuḍa*
of Rāma and Lakṣmaṇa

abhinandya ca
asama prabhe”¹⁰

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y *Garuḍa*¹¹.

nalinity and performance
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a, *Varāha Purāṇa* and
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y Kṛṣṇa mounted over
ā. The *Brahma Purāṇa*
of Vinatā.

an religious horizon at
eatures were developed
n the country, *Garuḍa* as

the mount of lord Viṣṇu came to be defined in such a way that he became a
god onto himself or an incarnated form of Viṣṇu. During the *Śuṅga*, *Kuṣāṇa*
and Andhra or *Mathurā* period, *Garuḍa* had already surfaced. Still, the detailed
feature of this deity remained undefined. Even the *Gupta* period remained
the intermediate stage in the evolution of the iconography of *Garuḍa* motif. A
defined iconographical feature of *Garuḍa* could be found in the medieval
period¹².

5. Appearance of *Garuḍa*

5.1. *Viṣṇudharmottara Purāṇa* provided considerable details relating
to the iconography of *Garuḍa*. According to the text the image of *Garuḍa*
should have the colour of emerald and the beak and the legs should be made
to resemble those of a kite. The eyes should be roundish¹³ and the image
should have four arms and two powerful wings of yellow colour and bright
lustre¹⁴. Umbrella should be held in one hand and the nectar vase in the
other; the other two arms are to be held in añjali pose. He should have a
flabby belly¹⁵.

5.2. In the *Kuṣāṇa* and early *Gupta* art, *Garuḍa* enjoyed the composite
form, sometimes with a human body having wings or a bird's head placed
over the human body. Thus he was also represented in hybrid form as
combination of the features of a bird and human, like some other composite
images of Nṛsimha, Varāha etc. It is evidently notified that, there are two
forms of appearance of this particular deity distinguished in Indian literature
and art. *Purāṇas* like *Viṣṇudharmottara Purāṇa* described the image of
Garuḍa when he is sculptured independently as apart from Viṣṇu. But when
the image is associated with Viṣṇu, the two hands carrying respectively the
nectar pot and the umbrella should both be engaged in supporting the feat of
Viṣṇu, riding astride the shoulders of *Garuḍa*.

6. Appearance of *Garuḍa* According to the *Gāruḍa Upaniṣad*

6.1. In this particular text GU, the deity has been personified as the
carrier of god Viṣṇu, “viṣṇuvāha namastubhayaṁ kṣemaṁ kuru sadā
mama”¹⁶. Still here *Garuḍa* is portrayed in a single form apart from Viṣṇu.
He is described here ornamented with great snakes or gods of snakes like
Ananta, Vāsuki and Takṣaka.

“ananto vāmakatako yajñasūtram tu vāsukih
takṣakāḥ kaṭisūtram nu hāraḥ kārkoṭa ucyate” (GU: Verse 2)

[Garuḍa has Ananta Nāga in His left arm as an amulet, wearing Vāsuki snake as a sacrificial thread, Takṣaka as girdle and Kārakata as his necklace]*.

Again some other snakes like Padma, Mahāpadma, Śaṅkha and Gulika have also been used as the ornaments in ears, head and arms of this deity.

“*padmo dakṣiṇakarṇe tu mahāpadmastu vāmake
śaṅkhaḥ śiraḥpradeśe tu gulikastu bhujāntare.*” (GU: Verse 3)

[Padma and Mahāpadma are His two earrings. Śaṅkha is situated on his head and Gulika ornamented His arms].

He is portrayed with Pounḍra and Kālī ka nāgas beside him with fans and Elāputrak etc. snakes serving him.

“*pouṇḍrakālīkanāgābhyāṁ cāmarābhyāṁ suvījitaṁ
elāputrakanāgādyaiḥ sevyamānaṁ mudānvitaṁ*” (GU: Verse 4)

[Pounḍra and Kālīka snakes stayed beside Him with fans and Elaputra named two snakes were serving Him].

7. Mantra

7.1. The *Upaniṣad* is more focused on the formula that can destroy the poison or the poisonous creatures like snakes, vipers, scorpions etc. *Om*, *Im*, *Om* are three main parts of this auspicious mantra. The deity must be praised or worshipped by these mantras according to the seer. Again the seer described the technique of worshipping with folded hands in which thumbs, forefingers, middle fingers and ring fingers are symbolized as the objectives or praising names of Garuḍa, i.e., Pakṣīndra, Mahāgaruḍa, Śrīviṣṇuvallabha, Trailokya pūjita. The worship should be followed by the *mantra* entitled “*bhūrbhūvaḥ svarom*”¹⁷ and every *mantra* would end with “*hum faṭ svāhā*”.

In this regard, it is noticeable that, Paul Deussen did not mention thoroughly the or its technique in his work “Sixty *Upaniṣads* of the Vedas”. Again this *Upaniṣad* supports the mythology of *Mahābhārata* where Garuḍa had been shown as *Agni*¹⁸. This assimilation is so followed by this particular text that the seer suggested to perform the mantra in the same pattern for *Agni*.

8. Zoological Observation of the *Gāruḍa Upaniṣad*

8.1. As this particular text dealt against the adversary of poisonous creatures, so it had a detailed and unique survey about the mammals or

snakes or reptiles. Thus or day to day life of an other *Tantra* related *Ti* aspect could be observed image of Garuḍa.

The text mentions families. Such as, Vās Pounḍra, Kālīka. Apart other species of snake winged snakes, Gulika or white arsenic²⁰ carried in today's life, but this previous age too. As it applied in the minerals through drinking water white arsenic which is particular text, also through

8.2. Again, it is no places of these poisonous these snakes, scorpion, in the houses, hills, big of Garuḍa warned people leaves, and woods and like tiger, monkeys, due the wounds of human body fact, pimples and acne or trees, can be cause germs as the artificial product

9. Social Perspective

9.1. Unlike *Nṛsiṁh* or mystic. Thus it has been to Brāhmanas who wish the *R̥ṣi* of this *mantra* asked not to throw the Dussen rationally discussed

snakes or reptiles. Thus this *Upaniṣad* had significance for house-hold stuffs or day to day life of an agricultural society rather than a mystic one like any other *Tantra* related *Tāpanīya Upaniṣads*. In this regard a unique zoological aspect could be observed in this text through the praising or establishing the image of Garuḍa.

The text mentioned various kinds of great snakes with their biological families. Such as, Vāsuki, Ananta, Korkoṭaka, Padmaka, Mahāpadmaka, Pounḍra, Kālīka. Apart from these great snakes there are mentioned some other species of snake. They are Takṣaka or a kind of strongly venomous winged snakes, Gulika or snail. In this connection the mention of Śaṅkhaka¹⁹ or white arsenic²⁰ carried significance to this text. Though Arsenic is a threat in today's life, but this text reflects that Arsenic had its poisonous effect that previous age too. As it was an agricultural civilization and arsenic is multiplied in the minerals with the assimilation of water and enters into the body through drinking water, so it can be presumed that this highly poisonous white arsenic which is usually called Śaṅkhabiṣa or Śaṅkhaka as per this particular text, also threatened the native lives in those days.

8.2. Again, it is note-worthy that, this text also mentioned the dwelling places of these poisonous or harmful creatures. According to the text, all these snakes, scorpion, spiders and rats are used to stay in the holes occurred in the houses, hills, big trees, bushes and back water tunnels. The *mantras* of Garuḍa warned people about the germs produced in the fruits, grass, leaves, and woods and also in the barks. Apart from the four legged animals like tiger, monkeys, dogs etc. the text claimed that poison could be there in the wounds of human body caused by some external germs or weapons²¹. In fact, pimples and acne or tumours caused by the germs dwelling in the field or trees, can be cause of death. The text defines these types of poisonous germs as the artificial poison in human body.

9. Social Perspective of Mantra

9.1. Unlike *Nṛsimha-tāpanīya Upaniṣad* this mantra is not so secret or mystic. Thus it has been narrated in a simplest way and permitted to teach to Brāhmanas who wished to learn it. At the end of the text the seer mentioned the *Ṛṣi* of this *mantra* to prevent people from snake-bite or poison and asked not to throw those creatures in the water, grass and woods. Paul Dussen rationally discussed the cause of making popular of this mantra. To

him in a tropical country where agriculture is a main source of livelihood there the possibility of treading over a snake inadvertently or consequently to be bitten by the native. In that case the commandment of non-violence which does not allow the orthodox Hindus to kill the snake could become dangerous for life.

In this Context the idolization of Garuḍa as an adversary of poison may have double purpose; to guard one against snake bite and avoid the evil effect of snake bite at the time of scare it away.

10. Association with Indian Philosophy

10.1. Though *Vaiṣṇava Upaniṣads* are chiefly belonging to the minor *Upaniṣad* category, the implication of *Advaita* philosophy on *Vaiṣṇava Upaniṣads* can be traced and an amalgamation of *Yoga*, *Sāṃkhya* and *Tantra* can be noticed here. More or less all Indian philosophies focus on nothing but the ultimate goal, the liberation.

The major *Upaniṣads*, the *śruti prasthāna* of *Advaita Vedānta* philosophy discuss on liberation or salvation time and again. Not only *Advaita Vedānta*, even sometimes, the *Upaniṣads* also seem to have a deep relationship with *Yoga* system. *Vaiṣṇava Upaniṣads* emphasize on the meditation on *Om* sound and prescribe to practice meditation with the mantra *Om! namo Nārāyaṇāya*.

The *Upaniṣads* further announce that one who studies the octo-syllabic metrical line of Nārāyaṇa reaches the full span of life without a miss up, he enjoys happiness offspring, growth of prosperity, possession of cattle, and he further participates in immortality.²²

10.2. This very text also illustrated the same philosophical approach besides the establishment of the incarnated form of Viṣṇu. Being a minor god, Garuḍa demanded a separate place amongst other major incarnated images like Nārāyaṇa or Rāma etc. In this very text the *mantra* that can destroy the curs of the serpents, was describes as the weapon of Indra and this secret formula is directly called "*brahma vidyā*"²³. Thus treating him as only the mount of Viṣṇu was no longer effectual to the masses. Garuḍa was promoted from the minor deity to the incarnation of Viṣṇu and then to establish the supremacy of his power he had to be worshipped as Viṣṇu himself as in incarnated form. So, the simple formula or *mantra* was also delineated as "*bhrahma vidyā*". It is a direct connection with the philosophy of *Vedānta*

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which was echoed *bhavati*".²⁴ Again (dealt in the GU. In syllabic metrical lin

10.3. Besides t influenced by *tantra faṭ svāhā*" demande that, this formulated mystic like other tex household life had r a simple form.

11. Conclusion

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3. *Muktikopaniṣ*
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4. Cf. *Gāruḍa U*

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which was echoed in *Mundaka Upaniṣad*, “*brahma veda brahmaiva bhavati*”.²⁴ Again *Om*, *Īm*, *Om* are three major parts of the secret, mantra dealt in the GU. In this connection, this *Upaniṣad* too proclaimed octo-syllabic metrical lines like *Nārāyaṇa Upaniṣad*.

10.3. Besides this Vedantic philosophical approach this very text had influenced by *tantra* sect also. The ending style of every *mantra* with “*hum faṭ svāhā*” demanded the assimilation of *tantra* culture. Still it is noticeable that, this formulated *mantra* oriented *Upaniṣad* ic text was not so secret or mystic like other texts in this field. Perhaps, a social approach to the regular household life had made the *Upaniṣad* and worshipping to the deity Garuḍa a simple form.

11. Conclusion

Gāruḍa Upaniṣad is regardless falls under the category of minor *Upaniṣad*. As it is generally stated that minor *Upaniṣad* are not directly attached to the Vedas, so there was the chances of this *Upaniṣad* to be a younger one in its age and indirectly attached any Vedic literature. But this very text was considered to be the sectioned under the *Atharva Veda* and enlisted in 108 numbers of *Upaniṣads* according to the *Muktikopaniṣad*. A gradual promotion of a minor deity like Garuḍa form a career of Viṣṇu to the direct incarnation of Viṣṇu himself could be found in this particular *Upaniṣad*ic literature. This attitude led to the then socio-religious aspects that revealed with the evolution of incarnation. Again this very text shows an amalgamation of different philosophical thoughts like *Vedānta*, *Tantra*, *Sāṃkhya*, *Yoga*. Perhaps it could be a signature of a syncretic attitude of religious teachers of that period. Being a valuable text with zoological aspects *Gāruḍa Upaniṣad* had also some social morals in its simplest approach to its learners.

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Introduction

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